

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Paclan, 4th Century.

VOL. 2.

LONDON, ONT., FRIDAY, AUG. 27, 1880.

NO. 98

GENTLEMEN,
See our IRISH and SCOTCH
TWEEDS and SERGES—the
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Our Cutting and Tailoring is
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ECCLIASTICAL CALENDAR.

AUGUST, 1880.
Sunday 29—Fifteenth after Pentecost (1st of Sept.). Beholding of St. John the Baptist.
Monday, 30—St. Rose of Lima, Virgin. Double.
Tuesday, 31—St. Raymond Nannatus, Confessor. Double.

SEPTEMBER.
Wednesday, 1—St. Louis, King of France (from 26 Aug.). Confessor. Semi-Double.
Thursday, 2—St. Stephen, Confessor. Semi-Double.
Friday, 3—St. Elizabeth, Widow. (From 8th July.) Semi-Double.
Saturday, 4—St. Rose Viterbi, Virgin. Double.

Lines.
BY FATHER RYAN.
Sometimes from the Far-away—
Win a little thought to me—
In the night or in the day
I will give a rest to me.
I have praise of many here—
And the world gives me renown;
Let it go—give me one tear
I would rather feel than crown.
What care I for earthly fame?
How I shrink from all its glare!
I would rather in some one's prayer
Be shrouded in some one's care.
Many hearts are all too true;
Or too little in their praise—
I would rather feel the touch
Of one prayer that thrills all days.

EDITORIAL NOTES.

The *Advertiser* suggests that our city improvements and such like would be better in the hands of three commissioners, who could also look after the waterworks. We would further suggest that the whole business of the city be attended to in like manner. It must, in time, come to this. The present municipal system in a cumbersome method of doing business. We have a large quantity of gasconade and very little business.

The *Methodist*, one of the leading American religious weeklies, makes the following very candid admission as regards the cause of so many Protestant parents sending their children to convent schools. The same is true of Canada, and most likely for the same reason our Canadian convents are crowded with Protestant children: "One-half of the Protestant girls who are sent to convents are sent there as a protest against the lax notions and unwholesome customs of American society respecting the freedom of young girls."

In 1829 there was not a Catholic Church in Brooklyn, N. Y. Now the Catholic population of the diocese is 250,000, and there are one hundred and fifty priests to administer to their wants. There are eighty-five churches, some being grand and costly, and twenty-two chapels and stations, one theological seminary, two colleges, eleven academies and select schools, nine asylums and three hospitals. It is the same all over the land. The mustard seed planted by Christ and nurtured by His apostles has developed into the majestic tree that shields beneath its shadow the millions of true followers of Christ, and in no place more than on this American continent is its advancement marked by rapid progress.

MR. FIRESTONE is superintendent of the Asylum for Insane, Columbus, Ohio. Mrs. Firestone is matron. A young Irish Catholic girl applied for a situation there recently as servant. She was asked about her religion, and was informed by the matron that she could not be hired, as that lady wished all in the establishment to attend her church. We are not told what particular church she rejoices in belonging to, but perhaps it is a brand new one of her own. The *Columbian* and the Catholics of Columbus should make matters warm for Mrs. Firestone for a while. Absolute removal is the remedy, and they should rest satisfied with nothing else.

TORONTO now wants the Parliament Buildings of Ottawa to be sold, and the Dominion legislators to meet in the new house to be erected in that city. It also desires the Provincial exhibition to be located there permanently. Toronto is a nice little town, and is noted for a good deal of enterprise, but its chief

characteristic is selfishness. Scarcely a week passes that we do not hear of this place wanting something to which it is not entitled. After a few weeks, were it to receive all it craves for, it would become like the English boy who was lustily crying on top of a fence, while he held in his hand a large piece of plum pudding. On being asked what was the matter, he declared in the most bitter accents that "He could not eat any more."

In speaking of the recent affair in Cork, the *New York Sun* last Friday said: "If the disguised men who boarded the vessel in Cork harbor, early Thursday morning, and helped themselves to sundry cases of rifles, forming part of the cargo, were Fenians, the omen is a rather sinister one for England. One hundred and seven years ago, in another harbor, disguised men boarded a vessel early in the morning, and helped themselves to sundry chests of tea, which they proceeded forthwith to give to the fishes. We all know the sequel to the incident."

TORONTO should take a lesson from London and form an Irish Benevolent Society, wherein Irishmen of all creeds could work hand in hand for the same praiseworthy object, which guides the society in this city. Were a few of the prominent Irishmen of that city to get together and talk the matter over, it could easily be inaugurated. The Irishman whose motive is to unite all creeds of his countrymen in a bond of brotherly union is an honor to his native as well as his adopted country. We are not aware of the existence of any society among Catholic Irishmen whose motives are unfriendly to their Protestant neighbors. If such exists, they should be abolished. Those characterless mountebanks who have organized the corner boys and street arabs into organizations known as Young Britons and True Blues, having religious intolerance inscribed on their motley banner, should be scouted by all good citizens.

"A Bishop," says St. Paul, "must be the husband of one wife," meaning a widower who has been married but once. Cardinal Manning is a living instance. The new Anglican Bishop of Liverpool, Canon Ryle, has been married no less than four times. Like Samuel Weller, sen., he is the "victim of connubiality." The Archbishop of York has received a protest, and is "implored to prevent the grave scandal." It is, however, nothing new in the Anglican Church, whose impious founder, the adulterous Henry, may be said to have set the fashion.—*Catholic Telegraph.*

The only fault we have to find in the above is the conferring the title of Bishop on Canon Ryle. The joke would be a good one were it not for the fact that St. Paul never intended to refer to one like the much-married Canon. By all means give the good man a companion.

MAMMOTH LUNCHEON.—At the opening of the Albert Docks, by their Royal Highnesses the Duke and Duchess of Connaught, the gigantic task of feeding about 4,000 persons simultaneously was most successfully undertaken. There was an army of five hundred waiters, one hundred cooks, carvers and porters; the tables and tablecloths covered a length of over one mile and a half; and, we understand, the caterers provided 24,000 forks and spoons, 12,000 glasses, 15,000 plates, five cwt. of grapes, 2,000 baskets of strawberries, in addition to other fruits. Dutz and Gelderman's extra quality "Gold Lock" Champagne was used at the Royal table, and was most liberally supplied to all the guests.

We are safe in adding that the wail of the starving thousands on the other side of the Channel did not in any way mar the festivities of the occasion, or in the slightest interfere with the appetites of the guests. What a picture! One portion of the United Kingdom reveling in all the luxuries which money can procure, another with difficulty obtaining the wherewithal to keep body and soul together. Truly "There is something rotten in Denmark."

A FEW years ago some of the Indians on the Oka reservation set fire to the property of the seminary. Legal proceedings were taken to punish the incendiaries. This is called persecution by our separated brethren. A Mr. Borland is now collecting funds in Toronto and other places for the purpose of defending the criminals, and a religious paper commends him to the liberality of the people of that city. For many years the Indian people of the place

above mentioned were happy and contented, and lived peaceable lives. Their character of late years has sadly changed for the worse. Through the operations of so-called modern enlightenment, bad whiskey and meddling coiporters, they have become a lazy and lawless class of people. The missionaries have persuaded the simple people that the lands they were on were their lawful property, and by this means succeeded in creating in their minds a spirit of animosity against the good fathers of the seminary—men who have been the trusted and tried friends of the Indians for many generations. As far as a claim to the property is concerned, they have the same title to the whole Dominion.

MR. FORSTER, Secretary of State for Ireland, is exceedingly displeased with Mr. Dillon because the latter spoke in very plain terms recently about the manner in which legislation for Ireland was conducted. Mr. Forster thinks all the evils complained of in that country result from failure of crops and commercial distress, and abuses Mr. Dillon in a most vigorous manner for saying anything to the contrary. Most certainly Mr. Forster's view of the condition of affairs is a truly loyal one, and it may, in certain quarters, be deemed most prudent to advance this argument and conceal the facts. The Secretary may rave and rail at Mr. Dillon as much as he pleases. Mr. D. has told the simple truth. If the Secretary and his colleagues do not like the complexion of Mr. Dillon's facts, the best thing they can do is to take measures to make Irish facts assume a more pleasing aspect to the world at large. There is loud talking in many parts of Ireland. An effort will, of course, be made to cast ridicule on the people who thus protest against English parliamentary wrong-doing. The world at large will not now be slow to cry "shame" on the legislators whose selfishness and injustice have been the prime cause of the miseries of Ireland. This is what Mr. Forster and his associates are afraid of, and public opinion will, in time, bring them to their senses if other remedies fail.

We learn with great satisfaction, through the columns of *La Civilisation*, that the Holy Father has followed up the warm interest recently displayed by him in the Catholic press, by nominating a commission of Cardinals, under the presidency of his distinguished brother, to examine into the project of a new congregation of Cardinals for press affairs. This commission will, it is stated, "have the character of a central bureau for the Catholic journals of the entire world." The news will give pleasure to Catholics everywhere. It is above everything desirable that those who, with journalistic pen, fight our sacred cause, protect our vital interests, resist our multitudinous enemies, and disperse the mists of falsity, should feel that there is a common centre out of which a bond of union will spring. Our purpose even now is definite enough, and our concurrence as close as could be expected; but such an institution as the great and wise Pontiff proposes to plant near himself must inevitably give an impulse to Catholic advocacy and additional strength to Catholic action.

REV. M. BAIN, Protestant chaplain, recently preached a sermon in the Cathedral of Berlin, before the Emperor and the Imperial family. He draws a very dark picture of what *modern progress* and an open Bible have done in Germany. Coming from such a source, most persons will conclude that after all the Pope was not wrong in his estimate of the results of recent legislation in the German Empire. The Rev. Mr. Bain said:

"Affection, faith, and the word of God are now unknown in this country, in this, our great German Fatherland, which formerly was justly called the home of the faith. On the contrary, it really seems as if it were the father of all lies who is now worshipped in Prussia. What formerly was considered generous and noble is now looked upon with contempt, and theft and swindling are called by the euphonic word 'business,' leading merchants openly declaring that some transactions are bordering on felony. Marriages are concluded without the blessing of the Church—concluded 'on trial,' to be broken if not found to answer. We still have a Sunday, but it is only a Sunday in name, as the people work during the church hours and spend

the afternoon and evening in rioting in the public houses and music halls; while the upper classes rush to the races, preferring to hear the panting of the tortured horses to hearing the word of God, which is ridiculed in the press and turned into blasphemy in the popular assemblies, while the servants of God are insulted daily."

A piece of intolerant bigotry is reported from Yorkshire. In the small village of Lovesome Hill the Wesleyans have for more than fifty years past worshipped in a cottage let them by the humble tenants. About two years ago the estate passed into the hands of a true blue Tory of the old Church and state school. This man at once evicted his Methodist tenants, and so altered the cottage that it could no longer be used as a meeting-house, declining also to allow the congregation the right of worship on any of his estates, which extend for miles round. They were thus compelled to meet in a carpenter's shop, a wretchedly unfit for such a purpose, as it is stocked with tools and lumber. One farmer, however, a High Churchman, being disgusted with such conduct, has given them a quarter of an acre on which to build.—*Christian Guardian.*

This is Protestantism, gentlemen. It is all among yourselves. We wish simply to remark that such a scene would be impossible in a Catholic country, and truly it would look very strange, were you to succeed in evangelizing a Catholic people, if such things were possible after its consummation. You have many little matters to patch up before you turn your attention away from your own selves.

MR. JAMES W. GERRARD, a Protestant lawyer of New York city, read a paper before the New York Historical Society, in which he bore the following testimony to the causes of Protestantism: "The history of the origin and progress of the Reformed religion in England is not grateful to the Christian mind. Religion was enlisted in turns by king, prelate and zealot, as an auxiliary to gratify lust, ambition, hate or revenge; and as an instrument to grasp or strengthen political power. The most grievous part of the history of the Reformation is that such a reprobate as Henry VIII. should have been selected as the instrument to bring it about. The immediate cause, too, was contemptible. Its institution was not in the service of God, nor for the spiritual welfare of the English people. Anna Boleyn's charms were the motive power. To these and to Pope Clement's opposition to the divorce from Queen Katherine are we indebted for this holy work in England. Therefore, dubbed 'Defensor Ecclesie,' as a faithful son of Rome, little was required to change the creed of the vacillating tyrant, since upheld by history to the scorn and contempt of posterity. As a curious illustration of this monarch's reformatory views, at about the time that he was excommunicated by a Bull from St. Peter's, we read of his commencing the spiritual amelioration of his people by burning two men in London for denying transubstantiation."

LOCAL NEWS.

Block pavement will shortly be laid on Dundas street, between Ridout and Richmond.

The most popular place to obtain all kinds of pleasure boats is at Mitchell's, just across Dundas street Bridge. He keeps the best assortment on the river, and his prices are always moderate.

The annual picnic of the St. Patrick's Benevolent Society will be held at Port Stanley on the 1st of September. This is an excellent society, and doubtless the young men will succeed in getting up one of the most enjoyable and respectable picnics of the season. We hope there will be a large turn-out on the occasion.

The police magistrate is to be commended for the summary manner in which he has determined to deal with the rowdies whose particular delight it is to scare women and children on the boats. Forty days in jail will serve to take the starch out of these untamed gainers.

The Globe Lightning Rod Company have just finished putting up 500 feet of their rod on the St. George Episcopal Church, Guelph. It would be well if all Churches were protected in like manner. The rods of the Globe Company are the genuine article, and in all cases may be depended on.

Mr. McCallum, the druggist, has found his business increasing to such an extent, that it has become necessary to remove to more commodious premises. In a few days his store will be located in the block which has recently been enlarged on Dundas-st. and market square. The success which has attended Mr. McCallum since he came to London a few years ago, speaks well for that gentleman's thorough business qualities. Selling goods at the lowest possible margin of profit has been the means of securing an immense custom, and no doubt increasing patronage will follow him to the new premises.

THE CHURCH OF THE SACRED HEART.

OPENING OF THE NEW EDIFICE IN INGERSOLL.

A GRAND EVIDENCE OF CATHOLIC DEVOTION.

For many years the few scattered members of our holy faith who lived in the vicinity of Ingersoll, were forced from many circumstances to worship our divine Redeemer in a church building of the most modest and unpretending appearance. Our people all over the Dominion are now making strenuous efforts to build the most magnificent churches. A few months since we chronicled the dedication of a beautiful church in Sarnia, erected through the untiring energy of the good parish priest, Father Bayard, and the self-sacrificing efforts of his faithful flock; then came the equally fine church erected by Father Ryan, of Amherstburg, and his earnest and devoted people; following again on the wake of these, we now take pleasure in noting the completion of the grand and imposing structure of Ingersoll, solemnly dedicated to the Sacred Heart of Jesus on Sunday last. We must confess we did not expect to see so fine a building in Ingersoll. It is a very small place, and the Catholic people are few and scattered, and on the whole not possessed of this world's riches to any remarkable degree. But when an enterprising and devoted pastor and his ever faithful Catholic people combine their energies, and resolve to go to work with their whole hearts in the cause of Christ and His holy church, obstacles which to other people at other times would seem insurmountable, disappear like snow-banks before the summer sun. This has been the case with Father Boulat and his generous congregation of Ingersoll. They have built a church which is an honor to them—a church which is an ornament to the town, no place of worship at all approaching it as regards size and beauty of finish—a church, in fine, which would be looked upon with pride in London or any other city in Ontario. From early morning, on the day of dedication, visitors could perceive that the new edifice was the centre of attraction for the day. The Ingersoll people, dressed in their most excellent degree of joy and pride—their fondest hopes had been realized—their beautiful church presented itself to the admiration of all who passed by, as a monument of what can be accomplished by faithful children of God's household, when directed by a pastor whose life-work is devoted to the honor and glory of our Divine Redeemer.

The building was commenced on the 18th of March, 1875, and the corner stone was laid on the 17th of May. It is situated on Main street. The church is modelled on the Gothic style, and is built on rising ground, facing the east. The foundation is of stone, which is continued about three feet above the ground, and the superstructure is of pressed brick. The height of the tower is 150 feet from the ground to the top of the cross, and a splendid spire rises from the top of the tower, and carries, throughout, are of gilded iron. The vestibule of the church is entered by way of three double doors, making sufficient passageway to allow the congregation to leave the church without any rush whatever. On the right of the vestibule a handsome canopy, in memory of their son Thomas. The windows of the main building are all of stained glass, and are the offering of different parties. As one enters the church the attention is at once drawn to the six beautiful windows at the back of the principal altar. The figures of the windows are skillfully executed. One represents that of our Saviour, on whose left is his holy mother, and on either side of these is St. Patrick and St. Joseph. Going down the left of the church we come to a three-pannelled window bearing the figures of St. John, St. Peter and St. Mark. The second is a double window, erected by Nicholas and Catharine Dunn and their son, Lawrence. The third is only a double window, bearing the inscription of Michael Clear and Mary Clear. The fourth is put up by Mr. and Mrs. Comiskey and Borden Henderson. On going down the right side the first is a three-pannelled window erected by Jas. Brady, Mary Brady and Rachael Brady, and represents St. Matthew, St. Paul and St. Luke. The next is a double window, put up by Mr. and Mrs. Kennedy and John C. Byrne. The third is erected by Mr. and Mrs. R. Keating and Mr. and Mrs. R. Frizelle. The fourth is to the memory of the late Cornelius McCarthy and Bridget Tallon, and the one on the right vestibule was placed there by Mary Crawford. The main altar was designed by Father Boulat, and the work was done by Mr. Comiskey, under whose supervision the greater part of the work of the church was done. The auditorium is seventy-six feet long by 55 feet wide in the nave, and 74 feet in the transepts. The nave is 25 feet wide. The nave and transepts are separated by six columned arches, which support the roof. Over the nave is a vaulted ceiling, divided by moulded ribs over the columns. The height from the floor to the springing is 32 feet, and to the apex 46 feet. The sanctuary is 25 feet deep, and is neatly carpeted with rich Brussels carpet. On the left of the sanctuary is the bishop's throne, the canopy of which is made of rich crimson repp. On the left of the sanctuary is the Blessed Virgin's altar, bearing a statue of the Mother of Jesus, while on the right is St. Joseph's altar. The side aisles have quadruple grained ceilings, the moulded ribs of which spring

from the nave column caps and corbels on the walls, both of which are ornamented with foliage of conventional gothic treatment. The vestry has a covered ceiling, 18 feet from the floor, and is lighted by five very prettily designed stained glass windows. The gallery of the church is situated above the vestibule, and is richly paneled with quarterfoot ornaments and moulded back-board. The pews are constructed of clear pine, the real mouldings and panel being of cherry, the ends having octagon tops and enclosed by doors. The woodwork is painted and grained to imitate red oak, and the nave columns are moulded to imitate Siena marble, the whole making a harmonious and pleasing combination of colors. The plan of the church was drawn by George F. Durand, of this city, and the whole of the work was done by day labor. The stinging was done by Mr. George Riddle, of this city; the galvanized iron by Messrs. McBride & Boyd; the plastering by Messrs. Nolan & Carroll, of Cleveland, and the painting and glazing by Mr. Thompson, of Ingersoll.

The Church was crowded in every part at the time the services commenced. Those present comprised not only the Catholics of the parish, but many hundreds of the most respectable and wealthy Protestants of the town were also to be seen among the congregation.

His Lordship Bishop Walsh, before commencing the dedicatory service, addressed the people in his usual forcible and feeling manner, explaining the meaning of the ceremony. He also took occasion to congratulate the pastor and his people on the possession of such a beautiful church.

A procession was then formed, consisting of His Lordship Bishop Walsh and the visiting priests. The male members of the congregation formed in line at either side of the centre aisle, through which the procession moved to the outside of the church, and afterwards to the interior again, going through the solemn and impressive ceremony in the usual manner. After the consecration, Solemn High Mass was sung by Rev. Father Vincent, of St. Michael's College, Toronto, Rev. Father Flannery, of St. Thomas, acting as Deacon, and Rev. Father Murphy, of Strathroy, as sub-Deacon. Rev. Father Feron officiated as Master of Ceremonies. Inside the communion railing were seated Mons. Bruyere, Dean Wagner, Dean Murphy, and Father Ferguson, of Assumption College, Sandwich; Father Kelly, of McGillivray, and Father Green, of Hamilton.

After the "Credo," His Lordship Bishop Crimmon delivered the sermon of the day, taking for his text the subject of offering sacrifice. His explanation of the sacrifices offered up by the ancients, as related in the old testament, and the beautiful and inspiring sacrifice of the new law which is continually offered up on our Christian altars, was most elaborate, and delivered in that earnest and impressive manner which is a characteristic of Bishop Crimmon.

After the conclusion of the sermon, Father Boulat took up the collection of the day, and it must have been pleasing to him to witness the open-heartedness of his people, as well as those not of his faith who were invited to be present. The collection amounted to \$708.00.

In the evening at 8 o'clock, Rev. Father Ferguson, professor of rhetoric in Sandwich College, was the preacher. We will not even attempt to give a synopsis of his eloquent discourse on the Sacred Heart. He has already made a name for himself as a pulpit orator, and on this occasion he proved himself entirely worthy of his former reputation.

Too much praise cannot be given the ladies and gentlemen who formed the choir. The singing was well sustained throughout, and we feel sure, as a musical treat, was one not often enjoyed by the people of Ingersoll. The following are the names of the pieces rendered in the morning and evening, and the ladies and gentlemen who took part:—

ANOTHER NEW CHURCH BEGUN.

The first sod for the foundation of the R. C. church of Bothwell was turned on Monday, the 23rd inst., by Father McGrath. The members of the building committee, the contractors and several prominent citizens then followed, and by the manner in which they handled the spade, showed their hearty good will in the undertaking. The church when completed will be one of the most beautiful in Western Ontario. The architects are Tracy and Durand of London.

Port Stanley, August 23.—This afternoon as two boys, sons of Martin Muth, were bathing in the lake, the youngest, about eight years of age, stepped off a plank and was drowned. The other boy, about twelve years old, gave the alarm. The lake was dragged and the body recovered this morning.

Mr. Andrew Fonger, of the 3rd concession, London township, was found dead in his bed on Friday. Mr. Fonger was apparently in good health in the morning, and had gone, as was supposed, to a neighbor's or to the village. When found life was extinct.

Protestant Devotion to Mary.

The following quotations are two more instances of Catholic sentiment in Protestant poetry. They are from Longfellow's "Golden Legend":

"Virgin and Mother of our dear Redeemer! All hearts are touched and softened at her name. Like the wand, with the holy hand. The priest, the prince, the scholar and the peasant. The man of deeds, the visionary dreamer. Pay homage to her as one ever has done. And even as children, who have much to be forgiven."

TOO STRANGE NOT TO BE TRUE.

BY LADY GEORGINA FULLERTON.

CHAPTER II.

Woe, woe to the sons of Gaul! They were gathered, one and all. To the harvest of the sword. And the morning sun, with a quiet smile, Shone out over hill and glen.

Aye the sunshine sweetly smiled, As the early glances came forth, It had no sympathy with the wild. And terrible things of earth.—White.

Oodours of orange flowers and spice Reached them from time to time, Like airs that breeze from Paradise. Upon a world of crime.—Longfellow.

Before the sun had risen, just as a faint ray of light was dawning in the east, Father Maret was on his way to the hut of the old sachen, whom he had promised to visit that morning. When he arrived there a noble-looking Indian boy opened the door for him, and pointed to the couch where the sick man was lying. While the priest was administering the last sacraments to the sachen, he went out of the hut, and stood there gazing, with folded arms and mournful brow, at the sky, from which the stars were gradually disappearing.

When the Father was preparing to take leave of the old man, he detained him and said, "Good Father, call my son Ousata; I would fain speak to him in your presence, and make him my warding gift. He is one of the sons of the Woman Chief; his father was a famous warrior who died in the war with the Choktaws. He has been as a son to me since the time I carried him in my arms, and taught him to shoot and swim. He is good, and the Great Spirit sends him higher and better thoughts than to other youths of his age. But he believes not yet in the Christian prayer. The words I have spoken to him have fallen unheeded in his ear, like the seed scattered on the hard rock. But I will give him this crucifix, which the Black Robe of the Yasous gave me when I was a prisoner amongst that tribe; and he will keep it for the love of Ousata, till the day when the voice of the Great Spirit speaks to his soul, and he believes the Christians' prayer." As he said this, he handed the crucifix to the old man, and the priest, who saw that death was at hand, hastened to summon the boy. His dark fearless eyes fixed themselves on the face of the dying sachen, who said: "My son, take this my greatest treasure. You will one day know its value."

"Is it a manitou?" asked the boy. "No, my son; it is the image of Him who died upon the cross, of the Son of the Great Spirit whom Christians adore." "I cannot belong to the Black-robe's prayer," the boy said; "I am a child of the Sun."

"The old man's eyes beamed with a sudden light. "My beautiful one," he cried, "my hunter of the hills, the Great Spirit will make thee one day a fisher of men." The energy with which the words were pronounced exhausted the speaker; he fell back in a swoon. While the missionary was striving to recall life and consciousness to the sinking frame, the boy hastily snatched the crucifix, which had fallen from his hands, and hid it in his bosom.

A few moments afterwards the aged sachen breathed his last, and whilst the priest, kneeling by the side of the corpse, repeated in a low voice the "Misereere," the Indian boy struck up a death-song, in which were blended, with great pathos, his own impassioned regrets, praise of his dead, and provisions as to the destiny of the departed spirit in the islands of the blessed, in the kingdom of the hereafter. The hour which had been fixed upon for Mass was arrived. Madame D'Auban and the Pere Osseo's negro servant had arranged the altar of the plain which extended from the village to the forest. Mina had ornamented it with nosegays of red and white flowers, and festoons of the trailing vine. The Pere Maret returned just before the appointed time. He had heard confession, and stayed in the hut for that purpose. Meanwhile the French colonists and a small number of Indian converts emerged from the shadowy depths of the neighboring groves, and seated themselves upon the grass. Men, women and children were there. Even the least religious amongst the emigrants felt a pleasure at the thought of hearing Mass again.

At last the Pere Maret came out of the hut with his vestments on, and the people knelt down before the altar. He began by reading some prayers in French; then he preached a short sermon. D'Auban, who was to serve his Mass, was standing a little behind him. He saw that the congregation was still gradually increasing; more and more Indians were approaching from various directions; quietly, unobtrusively, they drew near. There was

no sound of feet on the smooth grass. They stood in a respectful attitude, motionless like statues; rank after rank of these sable forms ranged themselves around the worshippers; not a footfall, not a whisper was heard; it was like the snowdrift which accumulates noiselessly in the silence of night; nothing was heard but the voice of the preacher. When the sermon was ended, and he had given his blessing, he turned towards the altar. D'Auban glanced at the spot where his wife and child were kneeling, with their head bowed down to receive that blessing, and in that one glance he took in the aspect of the whole field; it was now crowded with Indians; not one spot was left unoccupied, not one issue open. The Pere Maret began Mass.

"Judica me, Deus, et discern causam meam de gente non sancta. Ab homine iniquo et doloso erue me." With what a strange force and meaning those words fell upon D'Auban's ear! The alternate sentences are uttered. The Confiteor is said, first by the priest, and then by the server in the name of the people. The priest goes up to the altar, first to the right side to read the Introit, a short passage from the Scriptures; then to the centre, to cry out for mercy for himself and others. "Kyrie Eleison," he says, turned towards the people. "Kyrie Eleison," answers the server. "Ay! God have mercy on them both! God have mercy on all present! A shot is fired, and the priest falls upon the flowery sod at the foot of the altar, beneath the cloudless sky, in the bright sunshine, robed in his white vestments, like a soldier on duty struck down at his post. D'Auban's first movement is to kneel. He kneels by his prostrate form. The wound is mortal; life ebbing fast. One last word the dying man struggles to utter. D'Auban puts his ear close to his lips. "The young Indian, Ousata," he whispers, and then he breathes a sigh and dies. When D'Auban raised his head the scene around him was one of wild and horrible confusion; the work of slaughter had begun. A cry of despair burst from him. Paralyzed one moment by the hopelessness of the moment, he stood like one transfixed, his eyes turned towards the spot where he had last seen the treasures of his heart; the next he made a desperate rush in that direction, but crowds of armed Indians encircled him on every side. The shrieks of the murdered and the bodies of the dead, the "Kill the dead countrymen" and "Kill the living," cried the Indian who seemed to command the rest. "Kill the companion of the Black Robe! Destroy every Frenchman! Slay every white man! Let not one escape to tell the fate of the women and children of the Great Sun of our tribe and that they shall be kept as slaves." D'Auban caught the sense of these words, and though his brain seemed on fire, he was in the full possession of his senses. Quick as lightning the thought struck him, that to surrender his life at that moment was to doom his loved ones to hopeless misery. If God gave him strength to make his escape, help might yet be obtained. To save himself was to save them. The blood rushed back to his heart, and strength returned to his limbs. With a wordless prayer to the God of Salvation and of the Immaculate Mother, he dashed his powerful frame against his numberless foes, and made his way through the infuriated crowd, who shrunk back appalled by his apparently superhuman strength. Once, when surrounded by a rush of assailants, a young Indian sprang upon him, and seemed about to drag him down to the earth; but, by a sudden movement, he threw himself back on his advancing countrymen, checked them for an instant, and opened for D'Auban a passage through the ranks, which he whispered in his ear, "Do not fear for the white woman and her child; Ousata will protect them." With a speed which baffled even the swift-footed Indians, D'Auban ran towards the river, and sprang into the canoe of the large white which one of his boatmen had retained the night before. Cutting with a knife the rope that fastened it to the shore, both began to row for their lives. The natives pursued them. They had boats also. They had sworn by the great Sun that not a white man should escape. Arrows whizzed in the ears of the pursued, and the savages were gaining on them. For one instant—it was a desperate expedient—D'Auban laid down the oars, and seized the fowling-piece lying at the bottom of the large. The pursuers, terrified at the sight of the gun, dashed aside and slackened their speed. He loaded the piece and fired. "It is a phantom boat," cried the Indians, "no mortal man could row so fast!" and they turned back. After some hours, during which D'Auban had to keep up by promises and encouragements, the charge of the man who shared with him the desperate exertions of those fearful moments, he laid down his oars, and steered to the shore.

"Is this the way to the French fort?" asked his companion, who supposed they were making for Baton Rouge. "No," answered D'Auban; "by this time the French at the fort are probably massacred. But hence we can proceed to the district of the Choktaws, a tribe which hates the Natches, and to whom the tale we have to tell will be like the sound of their own war-cry. You may follow or leave me as you please. Nay, you had better take the boat, and carry the intelligence of the massacre to the first European settlement you can reach, and tell the commander of the name of humanity, and hurried on his way to a village of Choktaw Indians not far from the stream. There he made an appeal to the sympathy of men whose hearts were stirred within them by the expressions of anguish which broke forth from a heart torn by conflicting emotions of hope and of terror. The appeal of the white man was heard. The chief of the tribe rose in a flash from his seat; seven hundred warriors gathered round him, standard and arrows, and he led them to the river.

The Indian boy had followed them, and was gazing with an unmoved countenance on the features of the dead. "Follow me," he said, pointing to the palace of his mother the Woman Chief. When they had arrived there, he ushered the captives into her presence. She was seated on a mat surrounded by her attendants. The young chief said something to her, and she nodded assent. He made a sign to Mina and the child. The child looked up into the face that was looking kindly upon her, and said, with a burst of tears, "My father! Give me back my father!"

The Woman Chief shook her head, and answered, "All the white men shall live and serve the children of the Sun!" Mina gave a piercing cry. Ousata led her away, and whispered in her ear, "Straight as an arrow from a bow, and swiftly as a feather before the wind, the White Chief has gone down the river, far from the land of the Natches."

Mina ran to her mother, clasped her arms round her neck, and said to her in a low voice, "My father is yet alive! He is gone down the river. The young chief says so."

"Oh! there is still hope for us," murmured Madame d'Auban, as she pressed her child to heart. "God is merciful! That hope makes life endurable, and for thy sake, and perhaps for his, I must try to live, my Mina."

And then she, who had already gone through so many and strange vicissitudes, the daughter and the sister of the princes, the spoil child of her father's little Court, the victim of the fierce Czowitz, the widow of a ppy wife of the French colonist, began that night her work as the slave of her Indian captors—meekly, courageously, as one who had been schooled in the lessons of the Cross.

All the wives and children of the murdered Frenchmen were condemned to the same doom, and in the anguish of bereavement, some of them with nerves and feelings almost to phrensy, sought relief, without any religious support and consolation—for a great number of these European emigrants, through neglecting to practise their religion, had almost lost their faith—found themselves in presence of the greatest imaginable calamity without any human prospect of relief.

Their Indian masters exulted in their presence at the tragical faith of their victims, and spoke openly of the massacre which was to take place on a particular day, at every place where there were French settlements amongst all the tribes the great lakes beyond its sources, or far as the sea at its mouth. Not one Frenchman, they boasted, would survive to carry the news to the land they came from. The

new French city, and every fort and habitation in the country would be levelled to the ground, and the Indians who had learnt the Frenchman's prayer, and who tried to save the life of a black robe, was to be tied to a stake and burnt at a slow fire.

The usefulness of their new slaves induced the savages to spare their lives, and even to treat them with some degree of humanity. This was at least in most instances the case. They were delighted to make the European women sew and make up garments for their out of the skins of the beasts and the pieces of cloth seized at the Fort where M. Chepar and all his companions had been murdered. The arrival of several carts laden with goods at that military station a day or two before had excited the covetousness of the chiefs and the sachems, and induced them to hurry operations and give the signal of murder wrap up before the day appointed for a simultaneous rising throughout the colony. The sight of some of these articles of European manufacture drew the eyes of the poor captives, and they had haunted an exile's sleep less often as the snowy summits of the Swiss Alps or the golden groves and myrtle bowers of Italy.

Madame d'Auban and her daughter were treated gently enough, owing to the protection of the young chief Ousata, their docility at needlework also obtained for them the good graces of the women Sun, who was delighted to appear before her subjects decked in European finery. Most of their time was spent in this employment. They sat at the table, and grove of acacias, behind the palm hat, and about several hours a day. Madame d'Auban found relief in this manual labour to her tormenting thoughts. Mina helped her eagerly and wearily, according to the mood of the moment. Children cannot endure the ceaseless pressure of sorrow or anxiety. Her father's fate pressed upon her, she hid her head in her mother's bosom, and gave way to passionate weeping; or when she saw that mother looking pale and worn and working like a slave, her zeal in assisting her was so great, that if her friend the Indian youths appeared, the wish to play was irresistible.

Both the young chiefs neglected other amusements, and even the more serious business of hunting and fishing in order to play with the little white maiden, who was to them a perfect vision of beauty and delight. It was a pretty sight, a fair captive child sitting under a hedge of oleanders between her two Indian playmates, who were like each other as to colouring and features, but whose countenances were strikingly dissimilar. There was something in the young girl's air, in her person and manners—a gentleness which, in a European, would have been thought good breeding. Her movements were slow and graceful, and his eyes had the pensive, almost mournful, expression peculiar to his race. Osseo's countenance was something more than a ruddy glow, it was a brilliant light gleamed in his deep-set eyes, which were at those moments more like those of an angry animal than of a man. He was related to the royal family, but not a son of the reigning sovereign. His wonderful quickness and agility had made him a favourite with the young chiefs. They were constant companions, and equally devoted to the little white captive.

One day Ousata brought her a cluster of the waxen blossoms of the Mimosa. She wove them into a wreath, and with some beautiful feathers Osseo, who had just made a crown which she was laughingly placed on her head. A sudden gloom darkened Ousata's brow, and he spoke angrily to Osseo. Angry glances and gestures followed. Mina instantly pulled to pieces both the garland and the crown, and making a nosegay of the feathers and the flowers, placed it in her breast. She had caught the habit of expressing her thoughts by signs, and was as quick as the Indians themselves in the use of symbols.

Osseo pointed to the nosegay and said, "The flowers will be dead and fall off tomorrow, but the feathers will live in the maiden's bosom till she is as tall as her mother."

Again a dark look gathered over Ousata's brow, but Mina hastened to reply—"The leaves may lose their colour, but they will not fall off when they are dry and dead. The feathers never smell at all, but they are very pretty," she added, with such a bright smile that Osseo exclaimed:—"In your eyes, little white maiden, there is more power than faith than the hand in his breast, he showed the head of a serpent."

Mina shuddered, and said that a fetish was a bad thing, and that she hated serpents. There was no fetish in her eyes, she was certain, and no serpent in her breast.

On the following morning, Osseo came to the Acacia Grove, and told Mina to come with him into the woods, and that he would give her more beautiful flowers than Ousata had brought her the day before, and a bird that would imitate the sound of her voice. She looked wistfully at her mother, for she longed to run across the fields into the forest; but Madame d'Auban shook her head, and bade her sit down to her work. She told Osseo that Mina belonged to the woman chief, and could not go out without her leave. Osseo's eyes gleamed with anger, and he threatened to drag the child away. He said she was his slave, and he would compel her to go with him. Terrified at this youth's looks and manner, Madame d'Au-

ban resolved to place Mina under Ousata's protection. She felt an instinctive confidence in his generous nature, and knew well that if an Indian on the adoption of his sister or his child, he faithfully fulfilled the duties he thus assumed. So the next time the young chief came to the palace, she made him understand that Osseo called Mina his slave, and threatened to carry her away. "Will you protect her?" The eyes of the Indian boy brightened. "I will protect her as I would my own sister," he said, and he made her appeal, he made a sign to them both to follow him. He led the way to the assembly of the sachem, and in the presence of the Sun his father, he solemnly adopted her as a daughter of his tribe, and placed his hand on her head, threatening at the same time, with a loud voice, death to anyone who should molest her. "She is my sister," he cried. "She has returned from the land beyond the grave. She went away when the leaves were fallen off the trees, and now she has come back with the green leaves and the flowers, with golden hair and sunny eyes. No one shall dare to touch her. She is a daughter of the Sun."

TO BE CONTINUED.

CATHOLIC NEWS.

A company of four ladies of the Sacred Heart will leave Chicago on the 30th inst. for New Zealand, to join the branch of the Order established there last year.

The new St. Boniface College, Manitoba, is fast approaching completion, and will cost fifty thousand dollars. It is a handsome edifice, and was designed and built at the expense of Archbishop Tache. "God bless him," said all the old folks of the Little Sisters, when they read that Governor Bagley, of Detroit, was going to furnish the old folks in the home in Detroit, all the smoking tobacco they needed.

His Holiness the Pope has been pleased to appoint the Very Rev. John Crookall, D. D., Vicar General of the Diocese of Southwell, Eng., Provost of the Chapter of that Diocese. The rev. gentleman is a brother of Mr. Chas. Crookall, formerly of this city, and now of Berlin.

The Mother Superior of a Roman Catholic founding asylum at Cincinnati refused to give the names of the women inmates, on the ground that it was her duty to shield them from publicity. She was arrested and fined, but the information was not obtained.

Many Jesuit Fathers who have been expelled from France are now in Rome. Animated by a spirit of zeal, and by a praiseworthy spirit of self-denial, they have petitioned the Holy Father to assign them to an Apostolate on the Eastern Missions or wherever their missionary labors will be most advantageous.

The Pope is stated to be taking the advice of the Sacred College of Cardinals on the subject of again convoking the Ecumenical Council, which first assembled in December, 1869, but which, even after the declaration of Papal infallibility, was never prorogued and never dissolved by either the late Holy Father or by the present occupant of the Holy See.

The Catholic Church of Eastburn, N. B., was destroyed by fire on the 10th inst. The church was situated on a high plateau some little distance from a saw mill. Father Varilly, the pastor, believes that fire was started by a spark from the mill. It is not long since considerable additions were made to the church, and its sudden destruction will be a heavy blow to the congregation.

We understand that it is under consideration to form an All Hallows' Alumni Association among the Catholic priests of the Eastern States who were educated in the foreign missionary college of All Hallows, Detroit. The object of it will be to foster a fellowship for one another, and have an occasional reunion, when there will be an interchange of sentiments. But the chief object is to subscribe funds annually in aid of their beloved alma mater. It will be a noble undertaking, and we wish it every success.

The solemnity of the festival of St. Alphonsus—the founder of the Redemptorist Order—was celebrated with becoming pomp by the Rev. Fathers of the order at St. Patrick's, in this city last Sunday. High Mass was celebrated at ten o'clock by the Rev. F. Walsh, assisted by Rev. Fathers Krien and Kelly, as deacon and sub-deacon, and an appropriate sermon was preached by Rev. F. Lowcamp, Pastor of the Church. There was a very full and very excellent musical service under the leadership of Professor Lavallee.—Quebec Chronicle, Aug. 10th.

Here is a nut to be cracked by our good friends, who, at every remark that is made about education, cry out to us: "Oh, hold your tongue; there are no schools in Spain. Don't think of aspiring to Catholic education until you have taught all the little Spaniards their three R's, the same as you would if you were good Protestants or secularists." But, behold! there are little Spaniards at school in their native land than there are English children at school in England. Here are the figures as the London Times quotes them from the educational organs of Germany: "England, with 34,000,000 inhabitants, has 25,000 schools, attended by 3,000,000 scholars. Spain, with 17,000,000 of people, has 20,000 schools and 1,600,000 scholars." At this rate, then, if the population of Spain were equal to that of England, she would have 200,000 more of her children at school than England has. And let us add that education in England is compulsory, while it is voluntary in Spain. This quite explodes the popular non-Catholic notion concerning the action of the Church among the Spaniards.

The book which has been read more largely than any other, except Holy Scripture, in the imitation of Christ, and the modesty of its author and the age in which he lived, is marked by the fact that the world has never been absolutely sure who the writer really was. The rival claims of Thomas A' Kempis and of John Gerson are set forth as strongly as ever by the partisans of either side.

A fac-simile of the wonderful book, as transcribed by Thomas A' Kempis, has lately been published, with a preface in which he has spoken of its author; but the Athenaeum insists that he was only the transcriber of the work of John Gerson, with whose name it was, in fact, openly published during the lifetime of Thomas A' Kempis himself. In those "dark ages" great men worked for God and the approval of their consciences, not for self-glorification and fame; hence the names of the builders of our magnificent old Cathedrals are unknown to us, and hence also this controversy about the authorship of the volume about the author has not come to us from inspired hands.

The Feast of the Assumption of the B. V. M. was celebrated in Quebec with all the pomp and ceremonial appertaining to a festival of the first class. At the Basilica High Mass was celebrated by Rev. Mr. Tetu, of the Archbishop's Palace, assisted by deacon and sub-deacon. An appropriate sermon was preached by the Rev. Mr. Cote. The musical service was plain chant, and at the offertory the organist, Mr. Gagnon, played a brilliant voluntary. A very large number of the American tourists present in the town were present and occupied the seats devoted to the University students and members of the Legislature. At St. Patrick's, High Mass was celebrated by Rev. Father Lowcamp, Rev. Fathers Walsh and McCarthy, C. S. S. R. acting as deacon and sub-deacon. The musical portion was Schmitt's Mass, rendered by the choir under the direction of Professor Lavallee.

BETTER THOUGHTS.

He is the happiest, he is king or peasant, who finds peace in his home.—Goethe.

A good deed is never lost; he who sows plenty reaps friendship, and he who plants kindness gathers love.

"Frequently examine thy heart," said a great servant of God; "and contrast it with the Heart of Jesus." It was thus St. Lutgand changed her life; this too, we may change our own.

Let us make three tabernacles; one in the Feet, one in the Hands, and one in the Sacred Side; and in this last may I watch and rest, eat, drink, and read, and do my whole work in life.—St. Bonaventura.

Softness and self-indulgence work two great evils, for they insensibly, yet surely destroy their captives, while they waste the time and means which might have been devoted to the service of the needy.

Our Lord appears before us in the persons of the poor. Charity to them is a great sign of predilection. It is almost impossible, the holy Fathers assure us, for any one who is charitable to the poor for Christ's sake to perish.

Outward accidents will sometimes happen; but after many years of thoughtful experience, for although the fact nearly always occurs, he began life with that nearly all have succeeded or failed as they deserved.

Prejudices, it is well known, are most difficult to eradicate from the heart whose soil has never been loosened or fertilized by education. They grow there like weeds among rocks.—Charlotte Bronte.

Avareice is a passion full of paradox, a madness full of method; for although the miser is the most mercenary of all beings, yet he serves the worst master more faithfully than some Christians do the best, and will take nothing for it. He falls down and worships the god of this world, but will not have its pomps, its vanities, nor its pleasures for his pain.—Isaac D'Israeli.

We want a religion that softens the step, and tunes the voice to melody, and fills the eye with sunshine, and checks the impatient exclamation and harsh rebuke; a religion that is polite; deferential to superiors, courteous to inferiors, and considerate to friends; a religion that goes into a family, and keeps the husband and wife from fretting when the husband travels.

The liberties of a people are never more certainly on the path of destruction, than when they trust themselves to the guidance of secret societies. Birds of the night are never birds of wisdom. One of them (the owl) indeed received his name, but it was from its looks, and not from its moral or intellectual qualities. They are for the most part birds of prey. The fate of a Republic is sealed when the bats take the lead of the eagles.—Joseph Quincy.

Truth, remember—and this is one great distinction between Catholics and heretics—truth is not ours, but God's. Truth is not ours, but God's; it has God's majesty inherent within it, and it will convert the souls of men even when it seems rudest and most repelling; and it will do so for one reason—because it is God's truth, and because we, through the grace of God, have faith and faith puts our trust in it.—Felix.

Whosoever loves and honors the blessed old Church of God, our venerable mother, is our countryman, our brother, nourished at the same breast with us, wherever he was born or brought up, or whatever the idiom he speaks. Catholicity, and it alone, gives true brotherhood, melting all nations, all families, and all hearts into one, with one father, one mother, one love. There are no Irish, French, German or American Catholics; all these distinctions vanish, and we have but one country, one patria, heaven and but one wish and one hope—to dwell in it forever.—Dr. Brownson.

WICKED FOR CLERGYMEN.

"I believe it to be all wrong and even wicked for clergymen or other public men to be led into giving testimonials to quack doctors for vile stuffs called medicine, but when a really meritorious article is made up of common valuable remedies known in daily use by all physicians, and as trust I therefore cheerfully and heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them."—Washington, D. C.

NIAGARA FALLS, ONTARIO.

At this season many inducements are held forth to visit the grand cataract of Niagara, which numbers amongst its attractions a boarding school, under the charge of the Ladies of Loretto, whose reputation as educators you will not need to remark. The increased accommodation afforded by the large addition now in progress, together with its well-known advantages of position, should decide those desirous of choosing a *boarding school* for their daughters. Terms: \$15.00 monthly.

The Queen and the Wait.

A HISTORIC INCIDENT. Silk and diamonds and trailing lace. Haughty carriage and gilt coach face; Out from the palace towering high. Grand and brave beneath the bending sky; Over the lawn with its carpet green. Lightly stepping came Austria's Queen. Fishing gowns in the summer sun. Tender mother and queen in one.

Jewels gleam on her royal bands. Clasp her arms with their shining bands. Sparkle and glow where the sunbeams fall; But the most precious of them all. The nurse is holding with tender care— The royal baby with its crown and hair. Crossing four knees on cheek and brow. The Queen is only a mother now.

Down the lawn in its shadow deep. A beggar woman lies asleep. Hunger, poverty, pain and care. Darken the face once young and fair; There by the wayside seeking rest. Clasp a babe upon her breast. His hungry wail across the green. Stirs the heart of the mother queen.

THE FAMINE FEVER.

STATE OF MAYO.

STARTLING REPORTS—CHILDREN STARVING AND DYING—EXTENT OF OUT-DOOR BELIEF.

"And this in a Christian land, where men out kneel and pray. The vaulted dome of liberty, where landlord rule holds sway."

The following are extracts from a report furnished to the Mansion House Committee by Mr. J. A. FOX:

At Ballyhaunis I had the advantage of meeting the Catholic Bishop of Achonry, Dr. McCormick, to whose splendid gifts of seed I referred in my previous report; and also Mr. Brett, an experienced farmer, whose weight of experience in Ireland gives the weight of experience to his opinions. The Bishop, like every person of position whom I have yet met, expressed it as his firm conviction that were it not for the merciful operations of the relief committees many thousands of persons must have died of starvation in North Mayo alone during the last six months; and also that, perhaps, even now we may not be beyond the contingency of a great calamity, arising out of various causes—such as the still possible failure of the potato crop, the general indebtedness of the small farmers to the landlords and the shopkeepers, even if the crop should prove a better one; and the absence of useful or remunerative employment for the people during the winter months to enable them to tide over their difficulties next year. Mr. Brett is of opinion now, as in 1847, that public employment should take the form of the reclamation of waste lands, together with the encouragement of a better system of husbandry among the small farmers; and I understand it to be his intention to report to this effect to the Government, by whom he is especially employed. At Claremorris the number in the house is only 169; but the number on outdoor relief has increased from 192, as it stood last year, to 528, as it stood on August 5th last. The amount of relief given, however, extremely small, varying from 1s. 6d. to 2s. 6d. for each family. Again, in a single electoral division of Morneen, where our local committee is relieving 300 families, the guardians do only relieving four. Amongst the remaining statistics furnished me by the clerk of the union I find, what I anticipated in my previous report, that there is the greatest disparity between the amounts applied for by way of public loan, whether as regards the landlords' private purses or as regards the baronial works, and the amounts finally issued. In Claremorris Union, for instance, of the £10,970 applied for by the landlords £2,780 was actually issued up to June 3, and the low rate of interest offered by the Government is no longer available. And of the £2,400 applied for, only £220 had been actually issued to the same date for expenditure on baronial works. From Claremorris I drove to the residence of Mr. Arthur Cream, J. P., chairman of the board, and a landowner, who received me with the same courtesy and even cordiality, which I have experienced at the hands of all classes in Mayo in the course of my enquiries, and who was not in the least reticent in furnishing me with fresh proof as to

THE TERRIBLE NATURE OF THE CRISIS.

through which we are passing. This gentleman frankly acknowledged that, though his board had been steadily increasing the quantity of outdoor relief since February last, thousands of persons must have died of starvation throughout the union but for the help afforded by the relief committees, the poor-law machinery being in his opinion incapable of dealing with any such widespread and exceptional destitution. At Castleblayney I missed seeing the Protestant clergyman, upon whom I called, and who is working cordially with the Catholic priest, but, as Mr. Pratt is a Protestant gentleman, the evidence of two such independent witnesses may be considered sufficiently impartial and conclusive. It will be remembered by the scenes of 1847, to the effect that Dr. Costello, and often described to Mr. Pratt by his father, might have been repeated as early as February in the present year but for the relief committees, and primarily here, as elsewhere, but for the Mansion-House Committee. At Foxford I was accompanied in my house-to-house inspection by another member of our committee, Mr. Slied, the local registrar, for whose services I feel myself extremely indebted. We visited more than thirty hovels of the poor, principally in the townlands of Culmore and Cashel, in which I beheld scenes of wretchedness and misery wholly indescribable. In some of these hovels evicted families had lately taken refuge, so that the overcrowding added to the other horrors of the situation. In one hovel in the townland of Cashel we found a little child three years old, one of six, apparently very ill, with no person more competent to watch it than an idiot sister of eighteen, while the mother was absent begging committee relief, the father being in England. In another an aged mother, also very ill, lying alone, with nothing to eat save long cooked Indian meal, which she was unable to swallow.

In another, in the townland of Culmore, there were four young children, one of whom was in a desperate condition for want of its natural food—milk, without which it was no longer capable of eating the Indian meal strewn about, or even retaining anything whatever on its stomach. I took off my gloves to feel its little emaciated face, calm and livid as in death, which I found to be stone cold. My companion gently stirred its limbs, and after a while it opened its eyes, though only for a moment, again relapsing into a state of coma apparently. It lay on a wallet of dirty straw, with shreds and tatters of sack and other things covering it. The mother was in Foxford begging for relief, the father being in England in this case also. In no Christian country in the world probably would so barbarous a spectacle be tolerated except in Ireland. Meeting Captain Spaight, poor-law inspector at Foxford, on my return, he begged it as a personal favor that I would report to him what I might see wrong in my travels through the country. I at once gave him the contents of my note-book, but with the distinct intimation that I should here publicly charge the poor-law system with culpable negligence, and a clear evasion of the Act of Parliament, in not making proper provision for the prolonged absence of the dispensary doctor at Foxford. Emigration is proceeding rapidly in Mayo, especially amongst the class of single women. From the parish of Charlestown alone more than eighty had gone up to the middle of June, while from Backs more than a hundred have left to the present date. Persons in America who had not been heard of for many years are now moved by reports of the famine to send money for their friends to enable them to emigrate.

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WAS THIS A MIRACLE?

The following account of an extraordinary cure by use of some of the cement from the celebrated Irish shrine of our Lady of Knock, was reported in the Lawrence, Massachusetts, Daily Eagle, of Saturday, July 31st:

A REVELER OF HIS MOTHER.

From the Western Watchman. "Roman Catholics still keep up the business of working miracles. The Watchman tells of several cures effected by the little pieces of cement brought from Knock to America. In the county of Clare, too, the 'Blessed Virgin' has been seen lately with the Infant Jesus in her arms. One woman saw writing, but as she could not read, the imprint is not known. This same woman, however, in displaying the writing, that wisdom was defeated by displaying it to one who could not read. The testimony of such a witness may be strong enough to satisfy the Watchman and its readers, but Joe Smith could furnish testimony quite as good. Christ and Him crucified is not a helpless infant in Mary's arms, is the object of Christian faith. We suspect a miracle that must be so located as to circumvent the cross in order to make the 'Blessed Virgin' the prominent figure, and then be addressed to people who cannot read the revelation or even transmit it. Christ's miracles were not of this kind."

Two things in the above afflict our sense of veneration and awake within us a personal resentment. The writer offers the holy Mother of God a studied affront. He places in quotation marks the title "Blessed Virgin," to indicate either that she was an impostor or puppet. This is a shocking, from a man in king's uniform, to Christianity, it is horrible. What did Mary ever do that her name should be bandied from scoff to scoff, doubted by an alias, and heaped with imposition and mockery? No woman ever lived who has so touching, so sweet, so pure, so innocent, so sorrowful a history. She was the poor, persecuted, brokenhearted Mother of the Lord. When Simon told her, on the day she offered her Child in the Temple, that a sword should pierce her heart, little did he imagine that the worshippers of that Child would ever find diversion in personal execution of the prophecy. The Jews who crucified the saviour never once offered insult to His Mother. Nay, when on one occasion she made her appearance unexpectedly in the crowd while He preached, they stopped Him to tell Him of His mother's arrival. These professed lovers of Jesus find comfort and diversion in heaping ridicule on her whom even the crucifiers respected.

"The Central Baptist" scoffs at the title "Blessed Virgin." Do the blind men who manage that Baptist organ believe the Testament? Do they read St. Luke? Did they ever read the passage beginning with "My soul doth magnify the Lord?" There Mary says: "The Lord hath regarded the humility of His handmaid; for behold from now all generations shall call me blessed." Because of the "great things" which "He who is mighty," has done in her, do all Christians unite in calling her blessed. Again, do those scoffers of Jesus's mother ever read over that wonderful interview between Mary and the Archangel Gabriel? On that occasion the divine ambassador saluted her as "blessed among women." The Catholic heart spontaneously gives Mary a title which an archangel of God and a holy prophet of God declared should be hers until the end of time. Were not Protestants so contemptible in numbers and doomed to so short-lived an existence, Mary might have modified her prophetic speech, and said, "henceforth all generations shall call me blessed," except a few generations of Methodists, Calvinists, and Baptists.

The Central Baptist declares Christ and Him crucified the object of Christian worship, scouts at the Infant Jesus and has no respect for the "child in the arms of Mary." The angels of heaven had a deal of respect for the "child in the arms of Mary," when on the night of His birth they sang their Gloria in Excelsis in the sky. The shepherds who held the night-watches with their sheep had respect for the "child in the arms of Mary," when they knelt down in the stable to kiss the new born Babe. The Wise Men of the East had respect for the "child in the arms of Mary," when they traveled from the far Orient to pay Him homage and bring Him royal gifts. Simon had respect for the "child in the arms of Mary," when upon seeing him he cried out:—"Now, O Lord, dismiss Thy servant in peace, for mine eyes have beheld Thy salvation." Protestants profess that they love Jesus, but they do not deny that they hate His mother, and would not take Him if offered to them in the arms of Mary. Pontius Pilate gave the dead Christ to Mary; if he had been a Baptist, instead of a Roman pagan, he would have driven her with violence from his presence.

Now, Mary is the Mother of all Christians. In the very instant when death was

taking from her the only Son she had in the world, Jesus pointed to John and said, "Behold thy son." The unanimous instinct of all Catholic ages has interpreted those words of our Lord to mean that at the foot of the cross, Mary was made the "Mater Christianorum," and that in the person of St. John were all made "children of Mary." These men of misguided minds and besotted hearts find pleasure and Christian amusement in reviling their mother, her whom Christ gave them for a mother, and who was charged with their care at the foot of the cross. If it were possible for our Lord to hate anybody, he would be sorely tempted to hate the revilers of His mother. Gentlemen, if you must blaspheme, do not insult Christ, both as God and man, by insulting His Blessed Mother.

THE TREATMENT OF THE MISSIONARY SOCIETY

by the authorities at Washington, but the Episcopalians and Presbyterians can pocket their insults and work on for the love of souls. We have noticed often that it is those that do the least that have leisure to find the most fault.—New York Independent.

IRISH AFFAIRS.

GOVERNMENT AGENTS DISCOVER THEIR OWN WORK.

EXCITEMENT ON THE INCREASE.

London, Aug. 17.—H. R. H. the Duke of Edinburgh, as the Duke of Edinburgh, has determined to send over to the Irish coast some four or five extra men-of-war belonging to his squadron, to be ready for any emergency. That the captain of the Juno is, in some measure, implicated, is now beyond a doubt, inasmuch as some very important papers belonging to him and some of his men have come into the possession of the Government officials. The latter, however, for ulterior motives and so as to serve the ends of justice, have determined that they shall not be given publicity at present, and in adopting this course their action meets with the approval of the highest officers of the law and in Ireland.

During the setting of an eviction process to-day, the mob made an assault upon Capt. White and a landlord named Lisgold, and prevented the carrying out of the eviction. At Belfast yesterday the rioting was renewed. The Mounted Police charged the mob. Twenty persons were arrested. Some houses have been wrecked by the rioters. Cork, Aug. 18.—A diabolical and deeply-laid plot to blow up the military barracks in this city and to kill hundreds of persons, as well as destroy an immense amount of valuable property, has been discovered just in time to prevent its execution. The Great Southern & Western Railway, leading into the city, passes directly under the royal barracks, in which there is at present an unusually large garrison of troops, the new reinforcement from England being among them. The military commander late last night received private information of a plot to blow up the tunnel and thus destroy the barracks with the garrison. Placing himself in instant communication with the railway officials, the running of trains through the tunnel was suspended and a search made. This resulted in finding two barrels of gunpowder in a recess of the tunnel, just beneath the barracks, the barrels communicating with each other by means of a fuse, which was all prepared to be lighted. The fuse was cut off, and the barrels removed to the barracks. A large number of troops were then immediately placed under arms, and the entire neighborhood was scoured, but nothing further was found. The guards are now doubled, and armed parties of soldiers and constabulary are patrolling outside the barracks. There is not the slightest clue to the conspirators. The information received by the commandant was contained in an anonymous letter.

London, Aug. 18.—The Fenians and nationalists are loud in declaring that this is a put-up job on them, devised by the secret agents of the Government for the purpose of exciting popular indignation and of checking the tide of sympathy in England for Ireland, and legitimate demands for justice. They assert that secret Government agents placed the barrels of powder in the tunnel, and then wrote anonymous letters to Parliament.

Cork, Aug. 18.—The gunpowder found in the tunnel under the barracks is supposed to be the first instalment with the object of blowing up the barracks. Though the authorities make light of the matter there is undoubtedly some alarm. The rioting at Belfast has been renewed. An intimation has been received by the Government that an attempt is about to be made to effect the release of some prisoners on Spike Island. Although the authorities have been in the habit of pigeon-holing such communications, the unfortunate state of Ireland, in the vicinity of this convict station at the present moment has determined them in this instance to double the guards and place a larger detachment of troops on the island than ordinary. Two of the senior officers belonging to the Irish police here left last night with sealed despatches of considerable moment for the Lord-Lieutenant. It is reported that the letter giving the warning bears a Dublin postmark, and with this some clue will be obtained of little importance, and which, it is believed, will be the means of effecting the capture of some of the leaders.

THE METHODISTS AND THE INDIANS.

The Northern Christian Advocate knows the reason why we expose the neglect of the Methodists to support adequate missions among the Indians, where they have agencies. It is, that we may get free advertising. We are sorry we have not better commended our honesty of intent to the Advocate. We refrain from attributing to it any low motives for its editorial abuse, in such contrast with the candor of Zion's Herald, but its able missionary editor, Mr. Gracey, makes as good a reply as possible to our criticisms. It is, substantially, that in a number of smaller agencies the agents have been faithful and the tribes have made good progress. That is true; but this has been at the Government's expense, and either the Government should have the credit of it, and not the Methodist Church, or the Methodist Church should stop complaining that the Government does not support their agents. What we want to know is: What has the Methodist Missionary Society itself done? What expense has it been at to support schools and civilize the Indians, especially in the chief field among the ten or twenty thousands of Crow and Blackfeet? Tell us what schools you have; why your agents and the commissioners at Washington are complaining that you do not send teachers; publish in full the late correspondence on the subject with the Indian Department; and then say whether you are willing to step out of the way, and let the Catholics take your place. Mr. Gracey criticises with some justice

the treatment of the Missionary Society by the authorities at Washington, but the Episcopalians and Presbyterians can pocket their insults and work on for the love of souls. We have noticed often that it is those that do the least that have leisure to find the most fault.—New York Independent.

THE KNOCK MIRACLES.

MORE EXTRAORDINARY CURES.

That the occurrences which are taking place continually in this isolated spot are exceedingly marvellous, there cannot be the slightest doubt. Yet the master mind of man does not like to give ear too readily to startling events. People wish to assert their right to doubt, which no one disputes. Sooner than allow that a marvel has been witnessed by a friend, they claim to show their superior shrewdness and intelligence, by telling him he is the victim of hallucination, imagination, and so on, and even after having examined and questioned, without conviction on their part, and often much worrying of the individual, who presses to them, they yet exclaim, "It is all imagination." Now, there is no great stretch of imagination or of credulity in believing the words of Mrs. Mary Anne Hart, who is proud to tell her cure (her residence in Cork can be made known). She tells us that she could not go to Knock. She suffered fearfully from various pains for five years. During the last two years and a half she suffered excruciating pain, agony. She went into the Mercy Hospital, and came out as an incurable. A friend gave her a portion of the cement brought from Knock, which was moistened with water that was blessed. She lives in this city, and can be questioned as to its truth. She says "that on the second application of the cement to her leg, swollen veins subsided completely, and that she is now restored to perfect health. In a well known street in Cork, a woman suffering from the very same affliction (which is common among those who stand a great deal) had to go to South Infirmary, and returned home a pronounced incurable. She being the helpless mother of a large family, found herself incapacitated from being in the smallest way useful to them. Her sister commenced a Novena to our Lady of Knock, and at the end of the Novena she was perfectly cured. A young girl living in Cork was afflicted with inflammation of the eyes, which was a terrible affliction to her, as she earned her living with her needle. She could not bear the light, and wore a large shade over her eyes. Some friends gave her the cement of Knock, which she used for a short time, and finds her eyes clear, and the sight of them as good as ever. A little boy, whose name we could give, was cured of an affection of his eye—one application alone of the cement made him exclaim "my eye is cured and my brother's neuralgia also." If we were to state all the cases of cures which have come to our knowledge, we should fill many newspapers. As a young girl living in Cork, who was afflicted with inflammation of the eyes, which was a terrible affliction to her, as she earned her living with her needle. She could not bear the light, and wore a large shade over her eyes. Some friends gave her the cement of Knock, which she used for a short time, and finds her eyes clear, and the sight of them as good as ever. A little boy, whose name we could give, was cured of an affection of his eye—one application alone of the cement made him exclaim "my eye is cured and my brother's neuralgia also." If we were to state all the cases of cures which have come to our knowledge, we should fill many newspapers.

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THE JESUITS IN WALES.

The Cambrian says:—On Saturday last a large steamer was seen from the different watching places on the coast evidently making for the entrance to the Dovey. This steamer, which, it is said, was lent free of cost, brought a large quantity of the goods of the Jesuits. They were landed, and in the evening the steamer left Aberdovey, her progress being watched by a large number of people, some of whom speculated on the dire consequences that would result from the settlement in Wales of one of the Welsh papars, with Christian charity, calls "the Roman best." At present there are only about fifty members of the society at Aberdovey, but it is said that from 80 to 120 will ultimately settle there. The Corbet Arms Hotel, one of these large and expensive buildings erected at the time when railways were being brought into the country, is well adapted for the purpose to which it has been applied. Aberdovey, hitherto, has not succeeded in keeping pace with other watering-places on the coast. There are many reasons for this, but one of the chief is, perhaps, that Aberdovey is itself beautiful, and the view from the place after a storm striking as from Barmouth or Dolgelly. It is understood that the new settlers will form a large establishment at Aberdovey for the education of French children. Whatever may be done, one thing is clear, that Aberdovey will be benefited by the advent of a branch of this wealthy society and probably of other families from different parts of the country and even from France will be induced to settle at Aberdovey and the neighbourhood in consequence of what has taken place.

A POSER.

The Rev. W. Osborn, in a recent speech in England, said:—"Allusion has been made to the progress of infidelity in these times. Some of the lecturers occasionally met with their match. Some time since he heard of a man who went down to Lancashire or Yorkshire, and delivered a lecture on evolution or development. He endeavored to show that every form of excellence was developed from some inferior species of the same genus, and to account for the existence of man in the same way, he said: 'You go and stand by the side of a pool of water, perfectly bright, pure, and clear; go a little while after, and you will find it getting thick; go again, and it will be green and putrid; go again, and there will be a number of little creatures popping about in the form of tadpoles; go popping about in the form of tadpoles; go again, and you will see these tadpoles cutting their capers in the shape of frogs.' By that time he had got as far as he could, and he did as persons sometimes do when they do not know what else to do; he said, 'And so on.' Whereupon a man in the audience got up and said: 'Yes, I think I see what you mean; but can you tell us how long we should have to stand by the pond before we should see a man pop up?'"

ANECDOTE OF THE LATE BISHOP TIMON.

When deacon, he was resting awhile at St. Mary's settlement, Arkansas. One day he turned up missing. No one could give an account of him. Father Olin and Father Belland others became alarmed. It was in the day of bears and wolves. A grand search was instituted. Towards evening, Rev. John Timon was discovered at a small cabin several miles distant, sleeves rolled up, ax in hand, and beads of sweat upon his brow. It seems he had learned of a poor and lonely old widow living there, with no one to chop her winter's wood. Having stolen unawares from his companions, he was finishing his first cord when the hunting party came upon him with horns and rifles. They did not exactly take up a subscription for the widow. Each one gave a turn until the wood-pile disappeared. The most noted men of modern times have publicly attested to the value of Aye's Cherry Pectoral as a cure for coughs and colds.

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THOS. COFFEY, Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

LONDON, Ont., May 23, 1879. DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principles; that it will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and the promotion of Catholic interests.

I am confident that under your experienced management the Record will improve in usefulness and efficiency, and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me, Yours very sincerely, JOHN WALSH, Bishop of London.

Mr. THOMAS COFFEY, Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, AUG. 27, 1880.

CATHOLIC EDUCATION.

The cause of Catholic education in Ireland has received a cruel blow from famine and national retrogression. While Ireland enjoyed even the small modicum of prosperity to which, even in her best days she was accustomed, the people—with commendable generosity and self-sacrifice—spared no effort to sustain the prelate and clergy in their efforts to procure for Ireland a substantial measure of justice in the shape of a just measure providing for the endowment of superior education for Catholics. But the distress and famine and agitation of the present year have thrown the subject of education into the back ground. We look upon the subject of denominational education for Ireland as not less important than the establishment of a peasant proprietary, and our readers know how much to heart we have taken the latter project. But while the subject of education has been left somewhat in the background for the present, the Catholic constituencies of Ireland are not less than at any past time determined to secure by every legitimate means, at the first opportune moment, the concession of equal rights to the Catholic body in the matter of education. The whole Catholic electorate of Ireland, and that of Mayo in particular, will feel, therefore, justly indignant at the utterances of the Rev. Isaac Nelson, the Presbyterian M. P. for Mayo, in denouncing the system of education proposed by the Catholic prelates of Ireland. When we first read the report of Mr. Nelson's speech we were disposed to give it no credit, but the following extract from a letter of Mr. Frank Hugh O'Donnell, M. P. for Dungarvan, sets the matter at rest in regard of the authenticity of the speech:

"I have again kept silence under sore pressure to protest against the scandalous denunciation of denominational education which fell from the lips of the Rev. Mr. Isaac Nelson. When that gentleman gets some stronghold of British secularism to send him to Parliament, he may feel entitled to declare that 'the education of the country ought to be entirely untrammelled by denominational ecclesiastical restrictions, for the whole history of the world proved that where the education of the human mind came into competition with the interests of cunning clerics, the cause of education was the sufferer.' I venture to submit, however, that a candidate with such views had no right to be put in nomination for the Catholic constituency of Mayo."

Mr. Parnell's recommendation of Mr. Nelson, and the latter's presumed soundness of views on the land question, secured his election for Mayo. But though for the present under the pressure of want and distress Ireland seeks first an adjustment of the land system. She has not abandoned her repeatedly expressed determination to leave no means untried to secure for her sons the benefit of Catholic education in its highest, purest and best sense. Mr. Nelson, therefore, greatly misapprehends the feelings of the Irish people, and misrepresents the views of his own constituents in expressing the opinions set forth above. Mr. O'Donnell does good service to Ireland and to Catholicity by bringing the matter under public notice. Mr. Nelson, like every other Parliamentary representative, is amenable to the public opinion. The dogmatism of

the pulpit he should have left behind him in ascending the tribune. If by force of habit he retains this dogmatism, and by its retention injured himself in the eyes of the Catholic public, he has no one but himself to blame. Catholic Ireland cannot afford to have among its representatives a man even indifferent, much less opposed to the cause of national and Catholic education. From all we know of the Rev. Isaac Nelson, M. P. for Mayo, we believe his accession to the Parliamentary representation of Ireland to be not only of no service to the country, but in truth a disappointment to the friends of Irish national autonomy in all parts of the world.

DISCONTENT IN IRELAND.

Mr. Forster, Irish Secretary of State, has been suddenly called from London to Dublin. His unexpected departure from the seat of government has given rise to much speculation, and even surmises have been indulged in as to the probabilities of rebellion in Ireland. Ireland has, indeed, great cause for dissatisfaction, not to speak of rebellion. The country has been shamelessly treated in the present session by the Government and Parliament of Britain. The landowners, controlling the Upper Chamber, succeeded in defeating a measure granting very limited relief to the oppressed tenantry of Ireland, while the government, on the plea of pressure of business, abandoned a measure of justice to the Irish electorate by refusing to proceed with the Borough Franchise Bill.

Discontented and dissatisfied as Ireland certainly is, we have no reason, however, to believe that a rebellion is imminent. The Irish are a people of keen perception. They know that, at this moment, a rebellion could end only in disaster for them, and postpone, for a quarter or half a century the realization of the schemes of reform now proposed by the friends of the people. The people will certainly take every constitutional means to enter their protest against the savage intolerance of the lords of any measure of substantial land reform, and the pusillanimity of the government in dealing with the grievances of Ireland. Our qualification of the action of the lords as savage may, to some, appear exaggerated. But no other term could convey our idea of the brutal obstinacy of the Landowner's Chamber in refusing a very small measure of justice to the Irish landholders. No one, with the smallest knowledge of Irish affairs, is ignorant of the fact that the miseries of Ireland are to be traced to the tyranny of the land laws. Mr. Gladstone proposed, in his Compensation Bill, to give the tenants a certain limited share of protection against the rapacity of the landlords. But the influence of the latter proved too great even for him. His government, by proposing a more radical measure of reform, would certainly have awed the peerage into the concession of a very substantial scheme of relief for Ireland. But the landlord influence even in the Cabinet is very great, and kept their proposition of relief to Ireland's tenantry within such stunted proportions that even had it passed it could not have ensured that security and stability so necessary to peace and prosperity. The Whig administration has, at this very time, a difficult problem to deal with in Ireland. The Liberal party cannot expect to hold the landlords and tenants both in fidelity to its standard so long as it refuses justice to the latter. The concession of a substantial measure of justice—a measure establishing on a solid basis the right of the Irish tenantry—an alone secure for the Liberal party the steady adhesion of the people. The people of Ireland are not alone in their demand for reform. The land laws of England and Scotland are also in urgent need of reform in the interests of popular freedom and security.

Mr. Forster will have every occasion in Ireland to see for himself the necessity of land tenure reform for Ireland. He need have no dread of an Irish rebellion. Nothing would, at this moment, please the landowners of Ireland so well as an unsuccessful rebellion. The Irish people are even in the intensity of their

dissatisfaction too sharp witted to connect themselves to a course certain to result in a curtailment of liberties now enjoyed. But, while not rising into open rebellion, Ireland will take every means to protest against landlord tyranny and administrative inactivity in the matter of her system of land tenure.

THE STATE OF TURKEY.

The Turkish Government still maintains an attitude of fixed indifference to the representations of the powers as to the internal reforms projected in the Treaty of Berlin, for the benefit of the populations subject to Ottoman rule. The government of the Sultan can with reason point to the utter indifference of these powers themselves to right the wrongs of large bodies of their own subjects. What a mockery, for instance, on the part of Great Britain to force upon Turkey schemes of internal reform, and hundreds of thousands of her own subjects in Ireland driven to famine by misgovernment. Then there is Russia with a record of black-hearted and blood-thirsty perfidy to Poland, Prussia, whose government has for years identified itself with oppression and persecution; and Austria, the determined enemy of popular rights, all seeking to force upon Turkey schemes of reform which they, by their own course of action at home, pronounce unwise and un-called for. We know well, indeed, that the condition of the masses of the people subject to Ottoman rule is sad beyond description. Brigandage, rapine and despotism have reduced millions of people into a state of degradation and misery, of which no adequate idea can be formed. There is in the vast regions owning the sway of the Sultan no security for life or property. The rapacity of local rulers sets at defiance every dictate of right, and the decrees of the government at Constantinople are obeyed only when they coincide with the purposes of the petty chieftains who everywhere lord it over the people. A more discouraging state of disorganization and demoralization than the Ottoman empire presents cannot be found on the face of the earth. There is there discord, decay, rapine, massacre and famine. But the European powers who have undertaken to impress on the Sublime Porte the duty of reform should themselves set the example of giving justice to the people who admit their sway, before enforcing the necessity of reform upon a government in itself powerless for good. The Turkish Government cannot last. It may promise reform, it may decide upon the amelioration of the condition of its people, but it has lost control over the scattered populations so long subject to it. These populations should be left by European autocrats to work out the problem of their own happiness, by securing entire independence from Turkish control. By no other means can any scheme of reform for the East be made a good and lasting success. The maintenance of Ottoman rule in Europe, for which Great Britain is largely responsible, is the cause of much of the misery from which the Eastern tribes now suffer. As soon as the Turkish Government is left to itself to crumble to dust, a new era will set for the people now inhabiting the Ottoman territories both in Europe and Asia.

MISSIONS TO THE HEATHENS.

A Christian Women's Union has just been formed in England for the purpose of carrying the gospel to the 100,000,000 women of India. This is very good, no doubt, but we have often thought that if these good ladies were to direct their efforts towards reclaiming the thousands of their sex who, at their very doors, have sunk into sin, that their work would be more laudable and practical. These ladies who are burning with zeal for the conversion of these poor heathens are too often inclined to shut their hearts to that charity which would prompt them to rescue, by a kind word, these souls who need but a helping hand to rise from their unfortunate position. If their charity would only learn to begin at home how many might be rescued and saved from temporal and eternal misery.

TERRIBLE ENDING OF AN EXCURSION PARTY.

An excursion was given August 11th, under the auspices of St. Ann's Literary Institute, St. Ann's T. A. B. Society, and other organizations connected with St. Ann's Church, Philadelphia, which ended in one of the most painful tragedies imaginable. The excursionists, full of thoughts of pleasure, left their homes early in the morning for the purpose of passing the day on the sea shore at Atlantic City. At six o'clock in the evening the train which, on account of the large number of excursionists, had been divided into two sections, started on its return trip to Philadelphia, the first section arriving at May's Landing in due time. The road is only a single track one, and as such has sidings to allow trains to pass each other; the first of these, after leaving Atlantic City, being at this place. Before the conductor of the first section could place his train on the siding the second section steamed into the depot and ran into the last car. So violent was the concussion that the platform was smashed and the door of the car broken open; at the same time the cylinder of the engine was rent and the steam rushed into the car before it, scalding the passengers in the most frightful manner. Nineteen have already died of their injuries, whilst twenty-eight are on the list of wounded. Two or three of the latter are not expected to recover. This sad accident needs but little comment. It is too terrible to contemplate. That so many houses should be rendered desolate by the culpable neglect of the servants of the railroads, certainly calls for some measures to protect the lives of those who, for the time being, are at the mercy of these officials. Too much care cannot be given to the selection of men for the responsible positions of engineer and conductor, but it unfortunately too often happens that railroad companies, especially in the United States, in following a blind and destructive course of miserable economy, place their passengers in the hands of men wholly unsuited for their work, and hence this reckless loss of life. Whilst the engineer and conductor are often to blame, we are afraid that the hands of higher officials are not entirely clean of much of the destruction of lives which has occurred within the past few years. A searching enquiry into the manner in which some of the railroads are run would, we think, bring some of the responsibility to the doors of others besides the train hands. Some of the American roads would do well to take a lesson from the Great Western of Canada. Everything on this line is so systematically arranged, everybody is so well qualified for the position he occupies—the position being suited to the man and the man to the position—that an accident of this kind is next to impossible.

FRENCH THIRST.

Rev. E. E. Jenkins lately delivered an address at a meeting of the British Wesleyan Conference. The address consisted of his impressions of France in its present state. He had the pleasure of attending service at a chapel in Avignon, and he tells us that those present were of the better class—Catholics, of course—and they were all thirsty for the Word of Life. The impression sought to be conveyed is that heretofore Frenchmen found it impossible to obtain a copy of King James' "Word of Life," or, on the other hand, were afraid of the guillotine if they were caught reading the Protestant testament, for the rev. speaker proclaims further on "that he should like to be able to give, but cannot, the number of secret readers of the New Testament." We are further informed that "prayer was offered, and hymns were sung of the Sankey and Moody class. They could not very well understand the melodies of the Sankey and Moody hymns, but they waited, and an eminent brother of the Reformed Church was appointed to deliver the sermon or lecture or oration that night. The subject was reformation, which he said began in the family, and in the course of his address he brought out Christ's gospel root and branch. Such was the effect that ladies furiously clapped their hands at certain passages, and especially at one passage where he said that the mother was the rightful priest for her children."

Just fancy the Moody and Sankey hymns being placed in contrast with the grand music of the Catholic Church. As well might we put a small jews-harp beside a magnificent organ. We must take it for granted the ladies clapped their hands furiously, and perhaps under the circumstances they might be held excused, though we should naturally look for a little more propriety in a place set apart for the worship of the Almighty. There was something supremely novel in the idea of a woman becoming the priest of her children. The same argument might be advanced as regards Bible readers and ministers of the Gospel. Then why should we trouble ourselves at all about churches, or priests or ministers. Towards the close of his address, as we expected, the reverend orator settled down to business. He candidly admits that "the work is not remunerative in Paris, in a commercial sense, but that it is remunerative, for it must bring forth the increase of God." It is no easy matter to fathom the depth of this utterance: "the increase of God." No doubt it is intended to convey some grand meaning which we in our benightedness cannot comprehend. The reverend gentleman closed by saying that, "with the religious freedom now granted in France that country will have a glorious future before it." We fail to see why the expulsion of the Jesuits and other religious orders should be termed religious liberty, and doubtless the Rev. Mr. Jenkins will himself, ere long, admit the impropriety of giving liberty to men of the communistic school.

At the close of the meeting a collection was taken up. To be strictly logical, our friends should not make such queer statements and then pass around the inevitable hat. Surely, if there exists among Frenchmen such a thirst for the Word of God as dispensed by the Rev. Mr. Jenkins, they would naturally be expected to pay for the process of quenching.

EXPPELLING THE BROTHERS.

On the 21st of June the well-known French "Congregation," the "Freres des Ecoles Chretiennes," (Brothers of the Christian doctrine) were to celebrate the two hundredth anniversary of their first establishment at Rheims, by John Baptist de LaSalle. At the outbreak of the Great Revolution, when the institution was a century old, it had one hundred and twenty-two houses in France. At present, it reckons in France alone 14,000 members, who reside in 1,283 houses, and who teach about 400,000 pupils.

These are the kind of men that the present French Government are driving from their country, men who sacrifice their lives to works of charity, who train the youth of the country in the practice of virtue, and who, in giving to the State honest, God-fearing citizens, are proving themselves the real friends of the country. True, the Brothers have not yet been attacked, but onslaught on the Jesuits is a blow aimed at all the religious communities of the land. France is certainly to be pitied. Virtue, in the person of the religious orders, goes out at one door, whilst vice and rascality enter at another, in the persons of the amnestied Communists.

RELIGIOUS PROFESSION.

On the Vigil of the Assumption a most impressive ceremony took place in the Chapel of the Notre Dame Convent, Baltimore. Forty-five young ladies renounced the world and bound themselves for life by the holy obligations of the religious state to the service of God. It was a grand sight to see this army of young ladies kneeling in the sanctuary of the church, prepared to offer their young lives and talents to the glory of God and the well-being of their fellow-creatures. The large number of candidates imparted an unusual interest to the occasion, and the chapel was crowded with the friends of the young sisters. Father Neithart, of New Orleans, delivered the address, in which he congratulated the Nuns on the high dignity to which God had called them, and impressed upon them that the sacred duties which they had taken upon themselves to perform could only be accomplished by implicit faith, obedience, humility and self-sacrifice.

At the conclusion of the address, the ceremony of receiving the profession was gone through, during which some choice selections of vocal music were given by the convent choir. The friends of the newly-professed will not soon forget this touching ceremony by which new workers in the garden of the Church have been added to those zealous ones who, all over the world, are doing good in the quiet and seclusion of their convent homes.

SACRED HEART CONVENT, SAULT-AUX-RECOLLET.

We had the pleasure of paying a visit, some time since, to the Academy of the Sacred Heart, at Sault-aux-Recollet, near Montreal. The institution is situated on a tributary of the Ottawa River, about six miles from the city. It is one of the most charming spots for a convent home which exists on the continent of America. Apart altogether from education it would be just the place we would select for a summer retreat, far removed from the unhealthy atmosphere of the city, and situated as it is on the banks of the above named river, a more healthy and enervating position cannot be found in the Dominion. It was a pleasing sight to witness the extreme happiness of the hundreds of rosy-cheeked young ladies who made this convent their home during the past year. Nothing could be wished for. Every conceivable requisite for the perfect education of young ladies is possessed by this institution, and is taken advantage of by some of the most distinguished families in America—many of the children coming from the most distant States of the American Union. Young ladies who have spent some years in other schools are sent to this convent to finish. Music in all its branches is taught by most accomplished ladies. We were gratified exceedingly to find that special attention was given to the harp. Some of the most brilliant lady performers on this instrument which we have in Canada, received their instruction at the Convent of Sault-aux-Recollet. The advertisement of the convent will be found in another column.

CAMP MEETINGS.

When the camp-meeting is held at a watering-place whether the first was last or the last was first in the order of growth, real estate operations must be suppressed during the meetings. We have heard from his own lips the experience of a minister who, while preaching, was interrupted and annoyed by the brethren upon the stand and lots. And the Precoptress of a High School, who went forward under the deepest anxiety, was so distracted by the presiding elder and another man, who were talking about business at the altar, that she lost her impressions, and to this day she remains without a hope in Christ.—N.Y. Christian Advocate.

We have a camp-meeting at work in a place called Grimsby, in this Province. Some of our contemporaries give glowing accounts of the awakenings, spirit-movings, relations of experiences, pathetic appeals to the emotions, and many other interesting matters. Our Methodist friends have plenty of church accommodation. Why then have recourse to country places? Cannot the Gospel be made acceptable or interesting to our neighbors unless served to them in a romantic fashion in picturesque spots—picnic fashion? Are the churches too warm in summer time? Can it be that our friends will not attend them when the heat is oppressive, and everything cannot be made comfortable? Is there no sacrifice to be made for the sake of hearing the Word of Life? Will it be listened to only when it is sugared with an excursion to some beautiful rural retreat, and the promise of a pleasant day? Catholic missionaries begin their career under canvas. They afterwards build churches, and never find occasion to leave them. Our separated brethren first build churches, but are forced occasionally to put up tents for the sake of novelty, in order to keep alive the required amount of interest in the services. Here we have a very good illustration of the difference between the Church of the Living God and the numberless forms of belief called into existence by the vanity of the human mind.

ECCLIA. The Retreat for the diocese, held during the house of Providence Saturday morning conducted by the Rev. said to excel in their. At the termination called a meeting men present, and following appointment pleased to make O'Reilly, parish priest, Father Lausie, Rev. Dennis, and parish priest of St. be Rev. Chanoce the estimation of gentlemen are in the honors thus conferred. Rev. Dean O'Rourke priest in the diocese about thirty-five by far the greatest parish priest of the been most assiduous sacred duties; his true, steady-going respect he is, a excellent type of gentlemen. Very the first priest diocese of Hamilton will remain genial, pains-taking who acted in the ago, and will quarter of a ce as a successful warded with so hands of his. Keough was lamented Bishop though compared service, has distributed by many merit Chancellor of with the care of diocesan p Very Rev. De over and report dition of that which has been His Lordship same time and Council consist bers: Very Rev. Very Rev. D. Chancellor O'Neil; Rev. Father Rev. Father members of annually by the to assist his and advice in spiritual and diocese. Immediate of the clergy of forming a to give aid i The meeting ganized, the elected: V of Dundas, p of Paris, see Keough, of s surer. The per annum society is a foresight on gentlemen e that it will deserve. His Lord a sermon on the new chu He is now a diocese, ad attending to secular matt be probably fore he will According Burke deliv Cathedral excoedec preceding St a very large capacious C rev. gentler the holy G with consensu interest of fact of argumenta lacking in The annu of St. Ste held on Agricultural sides sport grand cons several dis As usual, and must energetic Cleary. Father holding a The progr pared, and waiting fo Both of crying do advocating action in inhibition. necessary. Hamilton vertising Great Fa knownw of the ex Hamilton thorough with all The Civie Ho This is, day, and suffer le than any chief ide day—from Tuesday annual because is better day Rath who writ ing a law Such a wrong, eated

REMEMBER T. BEATTIE & CO'S GREAT SALE.

SUMMER GOODS MUST BE CLEARED OUT

BEST GOODS SELLING AT LOW PRICES.

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HUMOROUS.

Young Farmer.—'Are you fond of beasts, Miss Gusherton?'

No man knows what he may come to yet. We have seen a candidate for United States senator walking in the mud with a political torchlight procession, while his hired man paid fifty cents for a window to see the show.

A Missian having returned to his native land, was asked to give an illustration of American enterprise, made answer: 'If a Yankee was shipwrecked on an uninhabited island, the following morning he would be selling newspapers to all the inhabitants.'

In the north of Scotland a minister was taking to task one of his flock who was a frequent absentee, and the accused defended himself on a plea of a dislike to long sermons.

'Well, my son,' said a good-natured father to an eight-year-old son the other night, 'what have you done to-day that may be set down as a good deed?'

'Gave a poor boy five cents,' replied the hopeful. 'Ah! that was charity, and charity is always right. He was an orphan boy, was he?'

'Yes, he was,' replied the boy. 'I gave him the money for licking a boy who upset my lunch-basket.'

Al! observed Mr. Skinner, girls ain't what they used to be when I was young and the fellows are worse still. When I was counting, for instance, I never thought of staying after 10 o'clock, and only went twice a week.

'Dear George, do you love me as much now as you did at a quarter past 10 last night? I say you do, dearest, and it will give me courage to go down to dinner and tackle them cold beans left over from yesterday.'

Old lady Jones borrowed Mrs. Brown's recipe for making watermelon pickle the other day, and being laid off hearing, and as she couldn't see to read it, she got her grandson, Jackie, to read it for her. Jackie took the paper like a dutiful child and holding it upside down commenced:

'Take a green melon, cut it in halves, and throw away the seeds. Then take a quart of vinegar, and fry it for four days.'

'But there ain't only two halves to anything, I don't believe you are reading that right, Jackie.'

'Well, you don't have to; but anyway that's what the reset says. Then soak it in a pint cup.'

'Oh, dear me! how in the world can you put a watermelon in a pint cup?'

'Well, I ain't here to take the where-ases and the how-fors. I'm just reading the recipe, and you can put in the flosses to suit your taste. After soaking the melon, and fry it for four days.'

'I wonder if Mrs. Brown sent me such a reset as that,' said the old lady; but Jackie kept on:

'Then put the watermelon in a quart bowl and pour over it a gallon of vinegar, taking care not to spill the vinegar.'

'I'd just like to know how you can pour a gallon into a quart bowl without spilling any of it,' but Jackie still continued:

'Then stir a peck of red pepper through a mill strainer over the melon, and to one cup of butter add the whites and yolks and the shells of three eggs, and throw in the old hen that laid them, and four sticks of cinnamon drops and a bottle of Dr. Mory Walker's bloomers and two table-spoonful of quinine and run it through a coffee mill, and let it stand until it ferments, and then put in a tin can and tie the tin can to a dog's tail—this will stir it up to the right consistency—and then you can turn it off into crocks and have it ready for use. Serve it up cold and spread on mince pie, and it makes a capital desert. And Jackie slid out the door and left the old lady looking like a wrinkle upon a monument.

'By golly,' said Jackie, 'bet your life she won't ask me to read any more resets!'

NO MAN ever smoked 'Myrtle Navy' tobacco for a fortnight and then took to any other brand in preference to it. It bears its own testimony of its qualities, and it is testimony which is always convincing. The smoker which uses it is never annoyed by getting it sometimes of good quality and sometimes of bad. The arrangements of the manufacturers for keeping its quality equal are very elaborate and complete, and are the results of many years of experience and close observation.

A MISSION AT SEA.

HOW TWO WESTERN JESUITS UTILIZED A VOYAGE TO EUROPE—MRS. ROSARY, AND SERMONS IN THE STEERAGE—A DEVOUT BUT TOO ENTERPRISING MOTHER.

[Correspondence of the Catholic Telegraph.] Liverpool, July 17, 1880.—There is nothing so pleasant on a long journey as to have agreeable companions. In this regard I was very fortunate during the voyage from New York to Liverpool on the steamer Egypt, which sailed from New York July 7. Just as the vessel was leaving port I met two Jesuit Fathers whom I knew very well when they were stationed a few years ago at St. Xavier's Church, Cincinnati. They recognized me at once, and, of course, warm congratulations were showered upon me.

Der Eden, is now rector of St. Mary's Mission, Kansas. The other, Father Brosegaert, at one time had charge of St. Ann's Parish (colored) in our city, but is now pastor of the Jesuit church in Chicago.

Father Hayden, of St. Mary's, Kansas, was making to his native land, Holland, on a three month's vacation. We had it arranged so that the three clergymen and myself occupied the one apartment, and they having all the articles necessary for the celebration of the Holy Sacrament with them, I had the inestimable privilege of hearing three Masses every morning during the voyage celebrated in the little cabin. We were two Sundays at sea, and Captain Grogan, commander of the vessel, kindly tendered the use of the saloon cabin for Mass. The Fathers, however, thought

THE STEERAGE THE MOST CONVENIENT PLACE, there being a number of Catholics there who would not attend in the saloon, and it was so arranged. Accordingly, that part of the ship was thoroughly cleaned up and a rude altar erected immediately under one of the hatches, where there was an abundance of light and air. It rejoiced the heart of a true Catholic at any time when unable to be present at the offering up of the Adorable Sacrifice, but the great and singular blessing of hearing Mass at sea is not vouchsafed to many, and those who on this occasion were so privileged will not soon forget it. Father Hayden said Mass, the other two priests officiating as servers. At the Offertory Father Brosegaert, who is gifted with a sweet and lovely hymn which the Church uses in honoring the Blessed Sacrament. Forty or fifty persons heard Mass, and high above on the upper decks the sailors gathered in a group to witness the singular spectacle. It was not a difficult task, however, to distinguish those among the crew who were Catholics. They kept their heads uncovered, and reverently bowed during the entire time. Poor fellows! The faith implanted in their hearts by good Catholic mothers was not extinct by any means, and only needed this occasion to revive it. At the end of Mass, Father Brosegaert, in a few words in explanation of it. He reminded all present of the duties they owed to God, of man's utter helplessness and entire dependence on the Almighty. He announced that the beads would be said in the afternoon at three o'clock, and a sermon by Father Van Der Eden. Nor did the Father Van Der Eden service end here. Another ceremony of the Holy Church was called into requisition by a child being brought forward to receive the Sacrament of Baptism. The mother was taking it over to Ireland to have it christened there, very wisely concluding that it would be unwise to miss the opportunity which was very almost miraculously presented. So the YOUNGESTER WAS CHRISTENED AT SEA, accordingly. In the afternoon, as announced, in the same place we had the beads and a sermon from Father Van Der Eden. He took as his text the words of Our Saviour, 'What doest thou profit a man to gain the whole world if he loses his own soul.' He is a zealous, powerful, and eloquent preacher, and on this occasion he created a profound impression. Very many who had heard of the morning service came in the afternoon attracted by motives of curiosity, perhaps, however, but remained to pray.

For, unless their hearts were formed of adamant, the burning words of the preacher must have found entrance somewhere, and who knows but that the seed sown here, right on the ocean, some time bring forth fruit. The second Sunday's devotions were much more largely attended and there were several communions, and among those who received might be noticed the weather-beaten countenance and rough sea-jacket of the poor sailor who after seven years, perhaps, had returned to his Creator. As if the Almighty smiled approvingly on the good work accomplished by his devoted servants, we had one of the calmest voyages ever known on the Atlantic.

M. R.

THE GREAT SHOONHOES REMEDY.

Is an Indian vegetable compound, composed of the juices of a variety of remarkable medicinal plants and herbs; the various properties of these different ingredients, when combined, is so constituted as to act simultaneously upon the Blood, Lungs, Liver, Kidneys, Digestive Organs, Nervous System, &c., restoring their functions to healthy action, and being purely vegetable, is as harmless as nature's own beverage. This medicine is a decided benefit in all, and a permanent cure in a large majority of diseases of the blood, such as Scrofula, Erysipelas, Salt Rheum, Cancer, Pimples, &c. In prescribing this medicine we do not claim that it always performs cures; but this we do say, it purifies and enriches the blood, permanently curing a large majority of diseases arising from its impurities. It stands far ahead and unequalled among the hundreds of competing medicines of the day. It has stood the test for ten years, and is to-day more popular than ever. As a summer restorative it stands unrivaled; it guards the system against the constant draw to which it is subjected by a high temperature. Persons who are subject to bilious Colic, Dysentery, Indigestion, &c., should take the Shoohoes Remedy. Price of the Remedy in pint bottles, \$1; 25 cts. a box. Sold by all medicine dealers.

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I. C. B. U. VENTON.

EIGHTH Annual Convention of the Catholic Literary and Benevolent Society, (No. 26, I. C. B. U.) on the 11th and 12th of August.

HIGH MASS. Before the delegates assembled in Convention High Mass was said in St. Joseph's Church, by the Rev. Father Ronan, Chaplain of the Stratford Society.

After Mass the delegates having met in the hall of the Catholic Literary and Benevolent Society, the Secretary, Mr. John Corke, said that owing to the unavoidable absence of the President, Mr. E. McMahon, it became necessary, according to Sec. 5 of Art. IV. of the Constitution, for the Convention to elect a chairman to preside until the election of officers took place.

The chair having been taken by Mr. Coughlin, the President of the Stratford Society, Mr. E. O'Flaherty, read the following address:

To the Delegates of the Irish Catholic Benevolent Union of Canada, in Convention assembled.

GENTLEMEN.—With deep feelings of pleasure the members of the Catholic Literary and Benevolent Society greet you with a cordial welcome. We are happy to receive you as brothers, and as representatives of the societies divided by distance in the different cities and towns of our country, but linked together by our Union.

Inspired by feelings arising from common aims which unite us all, it seems to-day in receiving you as our visitors that we are all so many friends assembled together. You have come for objects great and dear to us; various societies of our Union to promote their interests and the principles which they have at heart, and to preserve the bond which unites them together.

We are proud as members of a society which is one of the youngest in the Union, to possess the honor of having our hall as the seat of the Convention of 1880. From our hearts we welcome you among us, and we hope that having spent the short time of your sojourn in our midst, your recollections of these few days will be happy and long remembered; on our part we know that we will always look back on them with pride and pleasure, and they will be forever treasured as among the most cherished of our remembrances.

On behalf of the Society, E. O'FLAHERTY, President.

The reading of the address was greeted with applause by the assembled delegates. The Chairman responded in appropriate terms on behalf of the visiting delegates.

THE CONVENTION. The Convention having been called to order the minutes of the several delegates were presented and found satisfactory.

THE SECRETARY-TREASURER'S REPORT. The Secretary-Treasurer presented his annual report, which, on motion, was received and referred to the auditors.

CONSTITUTIONAL AMENDMENT. The following amendment to Art. V. was made, making it Section 5.

"Any Society not represented by a delegate at a Convention of the Union shall pay in addition to its per capita tax the sum of five dollars, this sum to be payable at the date of the Convention. In default of payment of this sum such Society shall be liable to the same penalties as are provided in regard to non-payment of per capita tax by Sec. 3, Art. VII.

COLONIZATION. On motion the Executive were instructed to gather as full information as possible in the matter of colonization, with the object of forming a Bureau of Information on the subject, and also to prepare a scheme for colonization, to be submitted at the next Convention.

AUDITOR'S REPORT. The Auditor presented a report showing the financial report of Secretary Treasurer as being correct.

ELECTION OF OFFICERS. The election of officers for the ensuing year resulted as follows: President, J. James Kehoe, Stratford; Vice-President, J. Coughlin, Belleville; Secretary-Treasurer, John Corke, Peterboro.

NEXT CONVENTION. The time and place of the next Convention were brought up, and it was decided to be held in Toronto on the third Tuesday in Aug., 1881. 300 copies of amendment to constitution were ordered to be printed and placed in hands of Secretary. The balance to be sent pro rata to the several societies. After votes of thanks to local Society and to the chairman, the Convention adjourned.

The above is a synopsis of the chief matters brought before the Convention, and the delegates having concluded their labors remained over to enjoy the festivities prepared by the local Society.

THE PIC-NIC. The picnic on the afternoon of the 12th was held in Avondale grove, a beautiful retreat in the suburbs of the town. A lengthy list of games was contested, to the seemingly entire satisfaction of all, even those who had lost the prize appearing to take things in good part, and were satisfied that if they were not the winners, their friends were more fortunate.

The dancing pavilion was, however, the centre of attraction, and kept its crowds during the greater portion of the afternoon. The music supplied was excellent.

THE ASSEMBLY. In the evening the members of the Society and their friends, numbering about 75 couples, assembled in Princess Hall and were joyously entertained until the "wee sma' hours." About midnight an excellent supper was served in one of the rooms of the Liberal Club.

To the management placed in charge must be attributed the success of the day's

entertainment, a single hitch not occurring to mar its pleasure. The delegates will have reason to look back with pleasure to the enjoyable time they spent during their stay in the "Shakespearean City."

C. M. R. A. NOTES.

Allegany, N. Y., August 15th, 1880. To all Grand Councils and Branches C. M. R. A.

According to the quarterly reports submitted by branches for the quarter ending June 30th, the membership of the Association on that day was 3811, divided as follows:

Table with 2 columns: Location and Membership Count. Includes New York Grand Council (2541), Pennsylvania (601), Michigan (330), Canada (210), Leavenworth, Kansas, Branch, No. 1 (20), Leavenworth, Kansas (49), Wyandotte, Kansas (15), Alliance, Ohio (18), Canton, Ohio (2), Paducah, Kentucky (13).

Yours fraternally, J. J. Hickey, 3811

The following are the names of the medical examiners appointed for the various Branches in Canada:

Windsor Branch, No. 1..... Dr. Casgrain
St. Thomas, No. 2..... Dr. McArthur
Amherstburg, No. 3..... Dr. Forest Bell
London, No. 4..... Dr. J. R. Phelan
Stratford, No. 5..... Dr. E. Griffin
Strathroy, No. 6..... Dr. R. A. Stevenson
Sarnia, No. 7..... Dr. McGuigan, Point Edward

Notice is hereby officially given of the death of the following named brothers, who were at the time of their death entitled to all the benefits of the Association: Deaths Nos. 14 and 15—assessment No. 9. John Dumbacher, of Branch No. 7, Greenville, Pa., died on the 26th day of May, aged 46 years.

W. S. Johnson, of Branch No. 5, Oil City, Pa., died on the 21st day of May, aged 31 years. The beneficiary due on the death of Brother Dumbacher will be paid by surplus. One assessment required. B. prompt in remitting.

Amherstburg, August 15th, 1880. To the Brethren of the C. M. R. A. Undoubtedly the greater part of the members of the C. M. R. A. have read the letter of Grand President James S. McGarry of the Pennsylvania Grand Council, dated July 26th, 1880, and published in the London Catholic Record of August 13th last.

I admire the independent tone of the letter, as being opposed to centralization of power in the Supreme Legislative department, or in a few persons; but I am sorry to see the expression of any difference of opinion between such distinguished members of the organization in the public prints. There is one thing certain. Both of these gentlemen (the Supreme President and the Grand President of Pennsylvania) desire what would seem to be for the best interest of the C. M. R. A. The proper and only place to discuss these questions of executive government, and its necessary details, is in the conventions or by private communications. There must be allowance made for some difference of opinion, but in all cases let the constitution and regulations made in Council be strictly adhered to until changed. If the Supreme Council constitution gives the Supreme President, or the Supreme President with the Board of Trustees, unlimited executive powers, orders emanating from such a quarter must be obeyed according to the obligation each member takes at his initiation, and each officer at his installation.

Therefore, if there are any objections to be made to any of the decrees of the Supreme President, legally made under the present regulations of the Supreme Council constitution, let our efforts be directed towards amending such portions of that instrument that may give the powers of too unlimited a nature in the hands of any officer or board, if such can be done. The question of the medical examination is one of vast importance to the Association, and there must be uniformity of practice everywhere. The medical examiners must be held responsible for a careful and just report of the candidates' physical condition, and can be held responsible only to the power which appoints him. The appointing power must also necessarily exercise a removing power. It would seem to me that the most common sense view of this whole question would be to allow each Branch to appoint or remove the medical examiner, subject to the approval of the Grand President, or Supreme President, where there is no Grand Council, and let each Grand Council appoint a supervising medical examiner, to whom doubtful cases might be referred by the Boards of Trustees, and such medical certificates as they or anyone of them, or a majority of any Board of Trustees might desire to submit, and await his report before recommending the applicant.

In the meantime I would advise an unreserved obedience to the orders of superior officers as being of the utmost necessity for the sake of harmony, and the firm establishment of the association. At the same time I counsel vigilance at the Council meetings. The C. M. R. A. is in its infancy. We have a model and a guide in the infallible Church. If by discretion and prudence are followed a few years only will suffice to rear up a structure based upon the same solid principles of Faith, Hope and Charity, which allow free discussion until the Chief Power decides; then all discussions cease. This submission to authority is essential to the order and prosperity of the C. M. R. A., and is its main safeguard for its stability. Very respectfully, H. W. DEARS, Rec-Sec., Branch 3, Out.

THE CELTIC MONTHLY.

The August number of this Irish American Magazine is particularly good and interesting. This periodical has gone on steadily improving since its first appearance, and presents its readers each month with a beautifully printed and spicy magazine. We heartily wish it all the success it so justly deserves.

A boat race was held on the Thames on Wednesday between M. Ward and a man from Peterboro. The latter came in several lengths ahead.

MESSRS. R. DUNCAN & CO'S BOOK AND STATIONERY ESTABLISHMENT.

Among the many fine establishments in our city ranks that of Messrs. R. Duncan & Co., which is situated on the corner of James street and the Market Square. The premises are well known as a book and stationery business stand, and at no other time has there been so large a business carried on as at present. The active manager of the firm is Mr. R. Duncan, who is well and favorably known to our citizens as a thorough-going and enterprising business man. Under his guidance the business has continued to increase each year until it was found necessary to make changes and improvements in the interior of the store. A short time since the work of remodeling was commenced. As a result, you now find an entering that the old office, which was on the left, has been torn away and its place filled up with shelving and a very handsome counter, on which rests a new enobized slow case having nickel plated corners. Messrs. Millockamp & Co., Toronto, are the makers. The counter is of very nice design, and is grained in imitation of oak and walnut. The new office is commodious and is very conveniently fitted up, and is located at the back part of the store. A new floor, numerous alterations here and there, the re-painting and graining of the entire store fittings, create a fresh and pleasing effect. The large patronage that this firm enjoys, which is constantly increasing, is the best evidence of their position and facilities for the supplying of every requisite in their line. In all departments the stock is very complete, and the customer must be hard to please who cannot be suited. It is always agreeable to be able to note the advancement of our business houses, and this is the case with R. Duncan & Co., who have one of the largest and finest book and stationery stores in the Dominion. Customers are sure to be civilly and courteously waited upon whether they purchase or not. Messrs. C. Leyden and C. Best are two of the head clerks, and with the other members of the staff, they are well up in their respective departments. Hamilton Spectator.

The most deservedly popular sewing machine in the market is the Singer. For many years these machines were manufactured in the United States. Recently, however, the William's Manufacturing Co., a Canadian firm, went into the business of producing the same article. The machines are not only as good as the New York made one, but many good qualities are justly claimed for it which are not possessed by the American machine. We always believe in supporting home manufactures, but when the article made at our doors is superior to that which comes from a foreign country, it would surely be a peculiar person who would not give the preference to the Canadian article. Call on Messrs. Fressenden Bros., Dundas street, near Mechanics Institute, and you will be convinced that you may obtain a Canadian machine at a reasonable figure, which is not only a Singer, but a machine that surpasses the American machine.

COMMERCIAL.

London Markets, London, Ont., Aug 23, 1880.

Table of market prices for various commodities including Wheat, Spring, Corn, Peas, Beans, Flour, and other goods.

TRUTHS.

They are compounded from Hops, Rhu, Cayenne, and other medicinal herbs, and are the most valuable medicines in the world. They contain all the best and most curative properties of all other Bitters, being the greatest Blood Purifier, Liver Regulator, and Life and Health Restoring Agent on earth. No disease or ill health can possibly exist where these Bitters are used, so various and potent are their operations. They give new life and vigor to the aged and infirm. To all who are afflicted with organic irregularity of the bowels or ordinary disease, or who require an appetizer, tonic and stimulant, these Bitters are invaluable. Being highly curative, tonic and strengthening, they will cure all ailments. No matter what your feelings or symptoms are, what the disease or ailment is, use Hop Bitters. Don't wait until you are sick, but if you only feel bad or miserable, use Hop Bitters at once. It may save your life. Hundreds have been saved by so doing. \$500,000 will be paid for a cure that Hop Bitters will give. Remember, Hop Bitters is no vile, or cheap, drug, drunk nostrum, or imposture, and best medicine ever made: the "Farrington's Patent and Hope," and no person or family should be without them. Try the Bitters to-day.

London Stock Market.

Table of London stock market prices for various securities and bonds.

Huron & Erie.

Table of Huron & Erie railway stock prices.

Ontario.

Table of Ontario railway stock prices.

Canadian.

Table of Canadian railway stock prices.

English Loan Co.

Table of English Loan Co. stock prices.

London Life.

Table of London Life stock prices.

Royal Standard.

Table of Royal Standard stock prices.

Financial.

Table of financial market prices.

New Advertisements.

RE-OPENING.

MISS NORRIS' PRIVATE SCHOOL will open on the 22nd of August, at the same place, corner of Richmond street and Central Avenue. 96-p

C. McCallum Wholesale & Retail Druggist, REMOVE

Mr. Cronin's New Block, Dundas Street, about the 20th August, three doors east of Horner & Somerville's Cheap Grocery.

MR. McCALLUM wishes to thank his customers and friends for their past liberal support, and shall be pleased to see them, one and all, at his new store, where they will find a very large stock of everything in Drugs, Chemicals, Oils, Varnishes, Eye Stuffs, Toilet and Perfumery Articles, Combs, Brushes, and Hair Preparations; a full stock of Trusses, Supporters, Shoulder Braces, White Lead and Colors ground in Oil, Linseed Oil and Spirits of Turpentine.

As to quality and price of goods, they have my careful attention, and what I have under consideration in the Dominion, with sales that to give in every item and line supplied the very best goods at the very lowest possible price. Please call and prove the matter, and let consumers support their own interests. I have undertaken to save each buyer a large amount on every purchase.

"WILLIAMS' SINGER."

The machine that has stood the test during the past 18 years, and is now the most popular Sewing Machine in Canada, is the kind you know. Thousands can testify to its merits. Over 2,500 sold in this vicinity, and over 70,000 in the Dominion, with sales increasing each year. No experiment in getting one of the "WILLIAMS' SINGERS." Every machine warranted five years by the Company. Needles for all kinds of machines at 96-p

FESSENDEN BROS., 233 Dundas Street.

WANTED—A COMPETENT and practical man for the pump-house at the Waterworks. Must be steady, sober, industrious, and thoroughly reliable, and able to keep a correct record of the quantity of water daily pumped. Send application in own handwriting, accompanied with references, directed to the Secretary of the London Waterworks. 96-p

ST. PATRICK'S BENEVOLENT SOCIETY THE ANNUAL PIC-NIC

Will be held at Port Stanley, ON WEDNESDAY, SEPTEMBER 1st. Train leaves at 9 o'clock sharp. FARE 30c. FOR THE ROUND TRIP.

Prof. E. Kelly's String Band has been engaged. This will be one of the best picnics of the season. A general invitation is extended. 96-p

BUY YOUR SCHOOL BOOKS AT W. GREEN'S

New Brocaded Velvets, New Brocaded Velvetines, New Striped Velvets, New Silk Fringes, JUST RECEIVED

THESE ARE THE LATEST NOVELTIES IN DRESS TRIMMINGS.

138 DUNDAS STREET, LONDON.

BY-LAW TO AMEND the By-Law for the Management & Regulation of the London Water-Works.

WHEREAS, it is expedient to make further provisions to prevent the fraudulent and improper use of the water belonging to the Water Commissioners for the City of London;

BE IT THEREFORE ENACTED by the Water Commissioners for the City of London, as follows:

1. That no person or persons shall make use of the water of the Commissioners for any purpose whatsoever without the written permission of the Commissioner, or their Secretary.

2. That no person or persons to whose premises a service pipe shall be attached, or in connection with which there shall be a service pipe, shall tap the same or attach thereto a tap, watercock or other instrument for making use of the water without the written permission of the Commissioners or their Secretary.

3. THAT where permission has been given to tap the service pipe for any purpose, and the same has been tapped accordingly, no additional tap, watercock or other instrument for making use of the water shall be attached to the service pipe or made use of by any person or persons without the written permission of the Commissioners or their Secretary.

4. THAT every plumber or other person who shall make, or cause to be made, any connection with the service pipes of the Commissioners, or attach thereto any tap, cock or other instrument for drawing or making use of the water supplied by means thereof, shall, before doing so, obtain the written consent of the Commissioners or their Secretary to his so doing, and shall allow, within ten days after the making of any such connection, or the attaching of any such tap, cock or other instrument, to meet the same in writing to the Commissioner, at their office, in the City of London.

5. THAT any person or persons guilty of an infraction of any of the provisions of this By-Law, shall be liable, on conviction, to be fined in any sum not exceeding twenty dollars, and in case of non-payment of the fine, the same may be levied by distress and sale of the goods and chattels of the offender; and in case of non-payment of the fine, and there being no distress found out on which the same can be levied, such offender shall be liable to be imprisoned in the County Jail of the County of Middlesex, with or without hard labor, for any period not exceeding one calendar month.

JOHN RAYNER, CHAIRMAN.

WHAT GOOD IS THE NEW YORK CATHOLIC AGENCY?

This question you can have answered to your entire satisfaction by sending your orders to it for anything you wish to purchase in New York. It will prove good if you make use of its many advantages in acting as your Agent for the purchasing of any goods or attending to any business matters requiring careful supervision and save you the time and expense of coming here in person to do the same. Whatever is advertised in any American publication you can get at same rates as charged by the advertiser, by addressing

THOMAS D. EGAN, NEW YORK CATHOLIC AGENCY, 37 BARCLAY STREET, NEW YORK.

EDUCATIONAL. YOUNG LADIES ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT.

Locality unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of intellectual exercises. System of education thorough and practical. Educational advantages unsurpassed.

French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary reunions are held monthly. Vocal and Instrumental Music form a prominent feature. Musical Soirees take place weekly, cultivating taste, testing improvement and ensuring self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner.

Terms to suit the difficulty of the times, without impairing the select character of the Institution. For further particulars apply to the Superior, or any Priest of the Diocese.

ACADEMY OF THE SACRED HEART, Sault-au-Roucelot, near Montreal.

This Institution is situated on a tributary of the Ottawa, about six miles from Montreal. It has in addition to beautiful scenery extensive play-grounds and river-bathing, large and well-ventilated apartments, fitted up with steam, gas and everything conducive to the health and comfort of the pupils.

The plan of studies affords unrivalled facilities for proficiency in French and English. Pupils may graduate in either or both these languages. Board and Tuition, per annum, \$150.

For further particulars apply to the Lady Superior, Sault-au-Roucelot, or 1108 St. Catherine street, Montreal.

COLLEGE OF OTTAWA (CHARTERED.) Under the Direction of the Rev. Fathers O. M. I.

CLASSES WILL BE RESUMED ON 1st SEPTEMBER.

FES: Board and Tuition, including mending, &c., per term of five months, payable in advance. Commercial Course..... \$70.00. Classical..... 75.00.

For full particulars send for the Prospectus. VERY REV. J. H. TABARET, D.D., O.M.I., President.

BATHS. ELECTROPATHIC INSTITUTE, 244 Queen's Avenue, London, Ont.

J. G. WILSON, Electric and Hygienic Physician, Graduate of the Electro-pathic College, Philadelphia, and of the Hygienic College, New Jersey—Principal.

A list of Diseases amenable to Electric and Hygienic Treatment: Rheumatism, Sciatica, Dyspepsia, Constipation, Scalds, Lumbago, Aches and Pains, General Debility, Head Troubles, Skin Diseases, Liver Complaints, Kidney Diseases, Female Complaints, Nervousness, Indigestion, Stomachic Disorders, Catarrhs, Deafness, Paralysis, Sexual Exhaustion, Urinary Diseases, Wasting, Decline, Scrofula, Tumors, Ulcers.

Treatment from \$5 to \$10 per month, according to the nature of the case.

RE-OPENED! THE LONDON TURKISH & ELECTRIC BATHS

Have opened in Hunt's Block, Richmond St., for the Treatment of all Acute and Chronic Diseases. Turkish Bath, \$1; Electric Bath, \$1; Mollere Bath, 50c; Hot and Cold Baths, 25c. 76-ly. Dns. STREET & McLAREN

CARRIAGES. LONDON CARRIAGE FACTORY J. CAMPBELL, PROP.

All kinds of Coaches, Carriages, Buggies, Sleighs and Cutters manufactured, wholesale and retail.

ALL WORK WARRANTED. CARRIAGES SHIPPED TO ALL PARTS OF THE WORLD.

Has been in business over 25 years, and has been awarded by the Provincial and Local Fairs 178 FIRST PRIZES besides Second, Third and Diploma also been awarded Medal and Diploma at the International Exhibition in Sydney, New South Wales, Australia.

FACTORY: KING ST., W. of Market.

CARRIAGES W. J. THOMPSON, King Street, Opposite Revere House.

Has now on sale one of the most magnificent stocks of CARRIAGES & BUGGIES IN THE DOMINION.

Special Cheap Sale During Exhibition Week. Don't forget to call and see them before you purchase anywhere else.

W. J. THOMPSON, 30-32m

WANTED—AN ENERGETIC Catholic man of good habits and business disposition. Must travel short distances in section in which he resides. Apply with references to BEZIKOFF BROTHERS, L.H. 267, New York.